

THE
SAINTS
NOSE-GAY.

OR,
A POSIE OF
741. Spirituall Flowers.

Both

{ Fragrant and fruitfull, }
{ Pleasant and profitable. }

Collected and composed by
SAMUEL CLARK.
Pastor of the Church in Alcester.

The Preacher sought to find out acceptable words, and that which was written, was upright, even words of Truth.

The words of the wise are as goads, and as nailes fastned by the Masters of the assemblies, which are given from one Shepherd.
Ecc es. 12. 10 11.

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TO
THE RIGHT
HONOVABLE,
THE LADY

KATHERINE BROOK,
Wife to Right Honoura-
ble, ROBERT, Lord
BROOK, Baron of
Beuchampen-
Court.

Much honoured Madam,

KING Solomon;
the wisest of men,
having tyred him-
selfe in seeking to
obtaine happinesse by the stu-
dies of learning, and know-
ledge;

A 3,

The Epistle Dedicatory.

ledge, and at last, finding that
hee that encreaseth know-
ledge, encreaseth sorrow, hee
turnes himselfe another way,
and seeing the knowledge of
the creatures could doe him no
good, be thought to try what
delight the use of them could
bring unto him; in the pur-
suance whereof, hee gave not
himselfe over to brutish, and
unmanly pleasures, but to the
freewill of such creatures, as
the Lord hath bestowed upon
the sonnes of men, for their
refreshing and delight: a
mongst which hee reckons up
gardens and Orchards stored
with all sorts of fruits, and
flowers: these hee might
have enjoyed with much pro-
fit, and comfort, if hee had
used

The Epistle Dedicatory

used them aright, but seeking for happinesse in them, no such honey could be sucked out of the daintiest of those flowers; no such wine out of the fruitfullest of those grapes: and therefore hee concludes, looking upon all the workes which his hands had wrought, that all was vanity and vexation of spirit. Eccles. 2. 11.

Now as the Lord afforded unto him such choise delights: so he hath bestowed upon your Ladship a confluence of outward felicities; and amongst them Gardens (if I may guesse) not farre inferiour to Solomons: and those beautified, and inameld with variety of the choifest flowers, whose lively verdures, and

The Epistle Dedicatory.

fragrant smels (if I mistake not) your Ladiship is much pleased with : yet herein I presume in a much different way from Solomons, as not seeking happinesse in them ; but rather desiring by those objects to raise up your soule to such contemplations, as may truly further your eternall happinesse : and if your Ladiship shall find such heavenly odours in those flowers, whose purest matter is the earth : and whose freshest beauty is so fading : what will you doe in a Nose-gay of flowers, whose matter is di-vine, and whose smell, and beauty will never decay : Such an one I doe here humbly present unto your Ladiship : you may

The Epistle Didicatory.

may use it summer and winter without feare of withering; yea, herein are flowers both for food and physick: for meats, and medecine. Length of time will nowhit impair, either the beauty or Vertue of them, and therefore they doe most transcendently excell all earthly flowers whatsoever: Indeed I must ingenuously confesse, that few of them grew upon mine owne soyle; yet before I could bind them together in this handfull, my labour was not small in walking through so many Gardens, out of which I have selected them: neither as I hope will it be offensive, or prejudiciall to the worthy Planters, and Owners of them (some of

The Epistle Dedicatory.

which are with God, others now living) that I thus disperse them abroad, themselves having first made them common: If your Ladiship please to vouchsafe your favourable acceptance of them, I doubt not but they will take the better with others; and if God may receive the glory, and his People benefit by these my labours, I shall have mine end, whose ambition it is to be esteemed.

Alcester.
Septem. 20.
1641.

Your Honours humble servant, and remembrancer at the Throne of Grace.

SAMUEL CLARKE.



To the Christian
READER.

Christian Reader,

IF ever that prophetic of Habakkuk. 2. 14.

was yet fulfilled, that the earth should be filled with the knowledge of the glory of the Lord, as the waters cover the Sea

To the Reader.

Sea. Certainly, it is in our times, and nation; wherein the bright Sunshine of the Gospel hath enlightned our whole Horizon; and that not as at the first dawning of the day, but as risen up to his Noone-point; and our Ministers, as bright Starres, fixed in their severall orbs, and receiving light from it, doe communicate it to others, and if ever time, and place, since the Apostles, might glory in a knowing, learned, godly,

To the Reader.

godly , and painefull
Ministry , ours much
more. A taste whereof
this ensuing worke will
afford unto thee, wher-
in thou shalt find a col-
lection of such golden
sentences, precious for
matter, and beautifull
for compofure, as will
fhew the Authors of
them, to be men en-
dowed with fingular
abilities, conferred up-
on them by God, for the
edificatiō of his church,
and that I may fpeake
my mind freely, moft of
them

To the Reader.

them are worthy to be written in Letters of gold upon pillars of Marble, that they may remaine to all future posterities. Indeed towards the latter end, I have inserted some flowers of humanity amongst those of divinity, dealing therein as most doe with their Gardens; in which here and there they afford some room for *French* flowers, in regard of their beauty to the eye, though the smell please little; or as

Solomon

To the Reader.

Solomon in his *Proverbes*, many of which are not only divine, but Morall, Ethicall, Politicall, &c. And howsoever the whole worke consists of sundry briefe sentences, yet thou shalt find them not altogether without method; for that usually, such as might bee ranked under an head, are conjoyned together; as first, of sinne in generall, both originall, and actuall, then of sundry particular sins, then of Repen-

rance,

To the Reader.

tance, Grace, Faith, &c.
And indeed, there are
few heads in Divinity,
of which something
may not be found here.
in : and towards the
latter end there are ma-
ny Miscellanies, which
could not be so well re-
duced to an head. In all,
my aime hath beene to
mixe profit and plea-
sure together, that such
Readers, as affect either,
whiles they seeke for
the one, might find the
other ; Also, which be-
ing done, I have mine
end

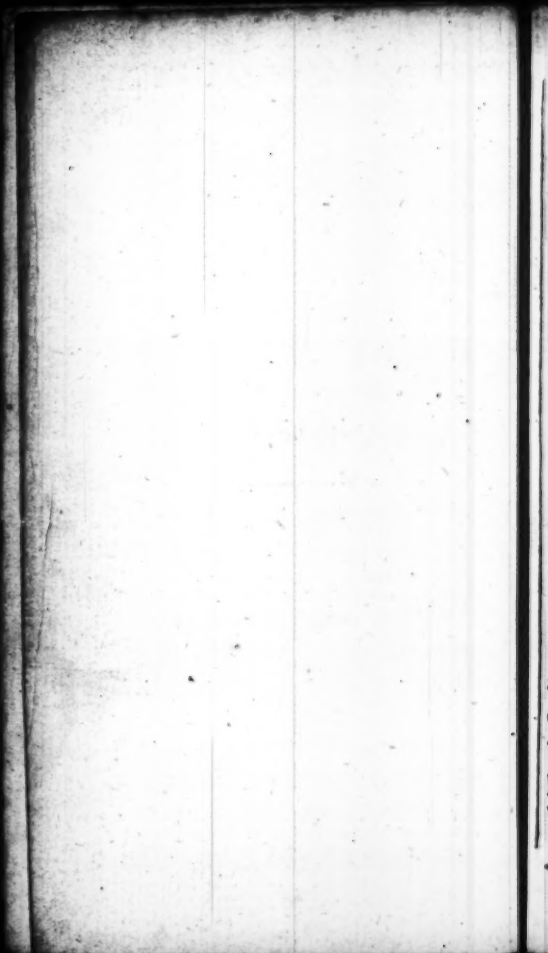
To the Reader.

1

end, which next after
Gods glory, was thy
soules good; and in
Recompence of my
paines, desire thy pray-
ers for him, who is,

*Devoted to the service
of thy faith,*

SAMVEL CLARK.





A
P O E S I E
O F
Spirituall Flowers.

I **H**E sinne of
man, because
he was Lord
and Head of
the world, was a spreading
and infectious evill, which
conveyed poyson into the
whole frame of nature, and
planted that seed of uni-
versall dissolution, which
B shall

shall one day deface with darkenesse, and horreur, the beauty of that glorious frame which wee now admire.

2 Pride, Ambition, Rebellion, Infidelity, Ingratitude, Idolatry, Concupiscence, Theft, Apostacy, unnaturall affections, violation of the Covenant, an universall Renunciation of Gods mercy promised, and the like, were those wofull Ingredients of which the first Sinne was compounded, in the committing whereof we were all sharers, because *Adams* person was the Fountaine of ours, and his will the representative of ours.

3 Sinne

3 Sinne in the Faculty,
is poyson in the Fountain,
that sheds infection into
every thing that proceeds
from it.

4 Lust as its like fire in
multiplying, so its like hel-
fire in abiding, it needs not
to be preserved by a supply
of outward materials to
foment, and cherish it, but
it supports it selfe.

5 As the water when its
stoppe in its principall
course, yet one where or
other (where it best may)
it will find a vent: even so
Lust in the heart, when the
mind and faculties, and
body, and members, are
quite tyred out in the prin-
cipall service, will make a

shift to breake forth into
some easier vent.

6 A mans actuall finnes
are personal, and therefore
intransient, they begin and
end in himselfe: but origi-
nall sinne is naturall, and
therefore with the nature
it passeth over from a man
to his posterity, being an
entaille that can never bee
cut off.

7 Originall sinne is left
whole to every child of
Adam: all have it, and
yet every one hath it all
too.

8 A godly mans trouble,
is not only for the smart
and sting of sinne, but for
the filth and foulnessse of
it, and the offence done to
God

God by it, he accounts the greatest evill in sinne, as God himselfe doth.

9 Though our sinnes be exceeding great, yet we must labour to see an Assurance in God, a largesse of his mercy, which is able to swallow them up.

10 A pure heart casts out sinne, as pure liquor doth scum.

11 As when oyle and water are mixed together, the oyle will worke it selfe out, and purifie it selfe: so a regenerate man, though he sinne, hee doth not mingle with sinne, but hee workes it out by repentance.

B3

12 Whilst

12 Whilst fire and water contend, neither is overcome, but when one yeelds to the other, then its overcome: so when there is a contestation betweene us and sinne, if we yeeld to it, wee are overcome of it; and hee that is overcome of sinne cannot be in Christ.

13 As a Medicine is applyed in vaine, so long as the arrow head is in the wound: so if but one sin, or failing be allowed, all the meanes of grace are in vaine to that person.

14 The finnes of Gods people are sooner ripe, then the finnes of the Heathen which know him not: because

cause they have the constant light, and heat of his word, to hasten their maturity.

15 As there is chaffe about every corne in a field, saltnesse in every drop of the sea, and bitternesse in every branch of wormewood: So there is sinne in every faculty of man.

16 Sin cleaves not only to our members, but runs over with a prodigious exuberancy into our very excrements, and adjacents: *Absalon* was proud of his haire: *Iezabel* of her paint, *Herod* of his roabs, &c.

17 Not to sinne is here only our Law, but in heaven it shall be our reward.

18 God suffers some sinne to remaine in his children, to draw them still to him, to cast them alwayes upon the hold, and use of their faith, that their prayers may still find something to aske, which hee may give, and there repentance something to confesse which hee may forgive.

19 A lust may dog and pester, and overtake an holy man that hates it, and yet he hates it still: and the word may fright, & drive a wicked man from the sin he loves, and yet hee loves it still.

20 As the cloud which the Prophets servant saw,

was at first no bigger then
an hand, after it grew to
cover all the Heavens: and
the reason was, it rose out
of a sea: So the sinne of a
man wil continually grow,
and over-flow all his life:
and the reason is, it hath a
sea of lust to supply it con-
tinually.

21 Lust is like a furious ri-
der never weary of the way,
though the poor beast, wh
must serve the Rider sturne
may quickly bee worne
out.

22 If we who are Gods
children doe our endea-
vour in mortifying our
finnes, the grace of Christ
in us wil weaken much the
grace and favour of Christ

to us will forgive the rest,
and the power of Christ
at last will annihilate all.

23 The suggestions of sin
quickly beget delight, and
delight as easily growes
into consent, and when
the will (like the Master-
Fort) is taken, the inferiour
members can no longer
stand out.

24 Sinne hath certaine
Maximes and Principles
of corrupted reason, which
it takes for indubitable and
secure, wherewith it coun-
tenances its tyrannicall
commands.

25 Though the first al-
lurements of Sinne seeme
modest, and moderate, yet
if the Serpent get in
his

his head, hee will easily
wind in the rest of his bo-
dy: or if hee should not,
yet his sting is in his head.

26 Sinne loves not to be
betrayed, or complayned
of: Mutuall confession
of sinne, to those who will
pray for a Sinner, is a
meanes to heale it.

27 As sinne is a violation
offer'd by man to the law,
so punishment is a violati-
on retorted from the Law,
to man.

28 Sin is in the will of a
man, as a bias in a bowle,
as a flame in smoke, or as
sports in the body, to actu-
ate, and determine it to its
owne way, hee therefore
cannot resist the will of
sin

sin who hath no more then
a sinfull will to resist it by.

29 The heart is a forge to
contrive, and the members
instruments to execute, the
heart a wombe to con-
ceive, the members mid-
wives to bring forth lust
into act.

30 The more tenderly
and seriously any man is
affected with the sense, and
sorrow for the power of
sin; the more hee is deter-
red from it.

31 A ship may in the
midst of a calme by reason
of a mist, and the marriners
negligence to sound and
discover the distances
from land, split it selfe u-
pon a rocke, as well as bee
cast

cast upon it by an irresistable storme : So the man who never fathomes his heart, nor searcheth how neere hee is to ruine, but goes leasurely, and vni formely on in his formall, and pharisaicall security, when he least thinketh on it, may perish as likely under the power of sinne, as he in whom the rage of it is most apparant.

32 The heart of a man is like a beast that hath much filth, and garbage shut up under a faire skin, till the word like a sacrificing sword slit it open, and (as it were) unridge the conscience to discover it.

33 As a small stone
thrown

thrown with a strong arme will doe more hurt, then a far greater sent forth with a fainter impression : so a small sin committed with a high hand, with more security, presumption, and customariness then others, will more wast the conscience, then far greater out of infirmity, or sudden surprisall.

34 If sin which cannot be avoided, be not lamented, it is vndoubtedly obeyed.

35 As mad men must be bound before they can be cured, so men in their lusts must be hampered by the Law before the Gospell, and

and the spirit of liberty
will bee welcome to
them.

36 A hammer and a pil-
low is the best way to
breake a flint: a prison and
and a pardon, a scourge,
and a salve, a curse and a
Saviour, is the best way to
humble and convert a sin-
ner.

37 As a body in the grave
is not pained, nor dis-af-
fected with the weight and
darknesse of the earth, the
gnawing of wormes, the
stinke of rottennesse, nor
any violence of dissoluti-
on, because the principle
of sense is departed: So
though wicked men lie in
rotten and noisome lusts,
and

and have the guilt of many millions of sins lying on their soules, yet they feele nothing because they have no spirit of life in them.

38 If Gods grace prevent sinners before repentance, that they may returne: shal it not much more preserve repenting sinners, that they may not perish?

39 As the sweetest wine in an aguish palate tastes of that bitter humour which it finds there: So lusts, and curses interweaving themselves in a wicked mans hands, take away the sence of their simple goodnesse, turne their table into a snare, and the things which should have bin for their
good

Good into an occasion of falling.

40 As in vntilled ground there are ill weeds of all sorts, yet commonly some one that growes rifer, and ranker then all the rest; So in the soule of man there are spirituall weeds of all sorts: yet usually some one pestilent humour more predominant then all the rest, which if once mastered in us, the other petty ones will bee the easilier subdued.

41 Every one (say some) hath his owne Balsome in him; but its most sure that every one hath his owne bane in him.

42 As the earth though
but

but a Center, or point to the Heaven, yet is a huge body of it felfe: So there is no fin though but a mote in comparifon of fome other, yet is a beame in it felfe.

43 Though finne in the Godly bee plucked up by the root, yet its not wholly pulled out: though dejected in regard of its regency: yet not ejected in regard of its inherence.

44 As when wine is poured out of a cup, the fides are yet moift, but when its rinsed, and wiped there remains neither taft nor tincture: fo that glimmering of divine light, left in a naturall man, is fo put out
by

by obftinacy in an evill
courfe, that not the leaft
sparkle thereof appea-
reth.

45 As the spider fucks
poifon out of the moft fra-
grant flowers, or as a foule
ftomacke turns good food
into ill nourifhment : fo
wicked men make ill con-
clufions of good promifes
and perverfe applica-
tion of wholefome pre-
cepts.

46 All the dirt in the world
cannot defile the fun : all
the clouds that muffle it, it
difpells them all, yet fin
hath defiled the foule, that
as faire paffeth the fun in
pureneffe, as the fun doth a
clod of earth : yea the leaft
fin

sinne defiles it in an instant,
totally, eternally.

47 The deluge of waters
which overflowed all the
world; washed away ma-
ny sinners, but not one sin;
and the world shall be on
fire, yet all that fire, and
those flames in hell that
follow, shall not purge one
sin.

48 Though the old wals,
and ruinous palace of the
world stand to this day; yet
the beauty, the glosse, and
glory is soiled, and marred
with many imperfections,
cast upon every creature
by mans sin.

49 All the evils in the
world, serue but to answer
and give names to sin; Its
called

called poison: and finners, serpents : it's called a vomit, and sinners dogs: the stench of Graves, and they rotten sepulchers, sin, mire; and sinners, sows: sin, darknesse, blindnes, shame, nakednesse, folly, madnesse, death, whatsoever is filthy, defective, infective, or painfull.

50 By how much the soule exceeds all other creatures in excellency, by so much sin which is the corruption, poison, sicknes and death of it, exceedeth all other evils.

51 When *Eudoxia* the Em-press threatned *Chrysostom*, goe tell her, saith he, *nil nisi peccatum timeo* : I feare nothing

nothing but sinne.

52 As bring one candle into a roome, the light spreads all over, and then another, and the light is all over more increased: So every sin in us by a miraculous multiplication inclineth our nature more to sin then it was before.

53 All things in the world, if they bee great, then are but few: if many then are but small: the world is a big one indeed, but yet there is but one: the sands are innumerable, but yet small: but our sins exceed both in number and nature, infinite, and great.

54 Wicked men live upon the creame of sin, and
sin on

having such plenty, then
picke out none but the
sweetest bits to nourish
their hearts withall, James

5. 5.

55 As the killing of a
King is amongst men a
crime so hainous, that no
tortures can exceed the de-
sert of it : all torments are
too little, any death too
good for such a crime : so
fin which is *Dei cidium* a
destroying of God, so
much as in us lies is so hai-
nous that none but God
himselſe can give it a full
punishment.

56 As a cloth is the ſame
when its white, and when
died with a ſcarlet colour,
yet then it hath a tincture
given

given it, that is more worth
then the cloth it selfe: So
when a man sins not know-
ing the law, the sinne is the
same for substance it would
be, if he had knowne it, but
that knowledge makes it
of a scarlet colour, and so
far greater and deeper in
demerit, then the sinne it
selfe.

57 A sinne against know-
ledge is, when knowledge
comes and examines a sin
in, or before the commit-
ting of it, brings it to the
law, contests against it, cō-
demnes it, and yet a man
approveth and consenteth
to it.

58 As nature elevated by
grace riseth higher then it
selfe

so being poisoned with sin,
it is cast below it selfe.

59 To sinne against mer-
cy, of all other increaseth
wrath; for such must pay
treasures for treasures
spent: as lavishly they
spend riches of mercy, so
God will recover riches of
glory out of them.

60 Gods servants are
noble, and free, though fet-
tered in chaines of Iron, as
the slaves of sinne are base
prisoners, though frolick-
ing it in chaines of gold.

61 Sinne is the spawne
of the old Serpent; the
birth of hell; and the vo-
mit of the Devill.

62 Sinne is more hate-
full to God then the De-
vill,

C

vill: for hee hates the Devill for finnes sake, not sin for the Devils sake.

63 Sinne is like a Serpent in our bosoms, which cannot live, but by sucking out our life blood.

64 Hee that is under the dominion of his lusts, never yet resolved to part with them.

65 One little hole in a ship will sinke it into the botome of the sea, and the soule will be strangled by one little coard of vanity, as well as with all the cart ropes of iniquity.

66 When a man dives under water, hee feeleth not the weight of it, though there bee many
tuns

runs of water over his head; whereas halfe a tub of it taken out of its place, and set upon his head, would bee burthenfom, so whilst a man is over head, and eares in sinne, he is not sensible of, nor troubled with the weight of it: but when hee begins to come out of that state of sinne, then sin begins to hang heavy, and hee feeles the great weighe of it.

67 As a living member is no burthen, nor cumbersome to us, but a dead one is: so as long as Sinne lives in the soule, its nothing cumbersome: but when its once morti-

tified, it becomes a great burthen to us.

68 As the out-rage of Pirats will not cause two States at peace together to enter into warre, unlesse the one state consent to, and maintaine them in their rapine: so 'tis not the rising of lust in our hearts, that breaks the peace betwene God, and us, unlesse they be consented to, approved of, and nourished with some presumption.

69 As in a corne field, unlesse wee manure, and plow, and weed it, it will waxe fallow, and be overcome with weeds: so 'tis with our hearts, except we plow them, and weed them

them, and watch over them, they will soone bee over growne with lusts.

70 Puntos, & formalities, and cuts, and fashions, and distances, and complements, which are now the darling sins of the upper end of the world, shall in the end prove nothing, but well acted vanities.

71 The adulterating of wares, the counterfeiting of lights, the double weights, and false measures, and the courteous equivocations of men greedy of gaine (which are almost woven into the very art of trading) shall

in the end prove the mysteries of iniquity, and selfe-deceivings.

72 Such as study play-bookes, Pasquils, Romanfes, &c. Which are the curious needle-worke of idle braines, doe but load their heads with Apes and Peacocks feathers, in stead of pearles, and precious stones.

73 The conflict of the godly is with the unholinesse of sinne ; but the conflict of the wicked, is only with the guilt, and other sensuall commodities of sinne : the first hates sin, because it hath filth in it to pollute : the other feares sin because it hath fire

fire in it to burne the soule.

74 As a noble mans child stolne away, and brought up by some lewd begger, cannot conceive, or suspect the honour of his blood: so unable is corrupted nature, that hath beene borne in a wombe of ignorance, bred in a hel of uncleannesse, and enthralled from the beginning to the Prince of darkenesse, to conceive or convince a man of that most holy, and pure condition, wherein he was first created.

175 The best wit without heavenly wisdom, makes us either the devils instruments to trudge upon his

C 4 errands,

errands, to drudge in his service, or his implements to weare his coat to make him pastime.

76 The workes of naturall men doe neither begin in God, nor looke towards God, nor tend to God; God is neither the principall, nor the object, nor the end of them.

77 The Spirit opens sinne in the soule, as a Chirurgion doth a wound in a close roome, with fire, friends, and remedies about him: but the Devil first drawes a man from Christ, from the word, from the promises, and then strips the soule, and opens the wound thereof in

in the cold ayre only, to kill and torment, not to cure and releeve.

78 It is as great a work of the Spirit to forme Christ in the heart of a Sinner, as it was to fashion him in the wombe of a Virgine.

79 Outward temptation, prevented inward corruption in our first parents; but inward corruption prevents outward temptation in us.

80 Most carry themselves, as men to men, recompensing love with love againe; but as Devils towards God, recompensing his love with hatred.

81 We make God stay

Cs

our

our leisure in turning from sinne; therefore hee may well make us stay his leisure in pardoning of it.

82 Want of sorrow for sinne is a greater argument of want of love to God, then the sin it selfe.

83 A Glutton may fill his belly, but he cannot fill his lust: a covetous man may have his house full of money, but hee can never have his heart full of money: And an ambitious man may have titles enough to over-charge his memory, but never to fill his pride.

84 Water mingled with wine, doth not take away the substance of wine, but
wea-

weakens it: so our smaller
sins doe not take away
the nature of good deeds,
but weaken them; and
make them lesse perfect.

85 Blacke besprinkled
upon white; takes not a-
way the whole colour of
white, but only darkens it:
so our good workes are
not rooted up by our in-
firmities, but onely defa-
ced, and obscured.

86 An unadvised pra-
ctise comming from igno-
rance, is farre more tole-
rable, then wilfull disobe-
dience, convicted, and
condemned by knowledge

87 In *Adam* and *Christ*
no thoughts were mispla-
ced, but though they

we

were as many as the stars,
yet they kept their rankes,
and marched in their courses:
but ours as Meteors,
daunce up & downe in us.

88 As in printing, let the
letters be never so faire, yet
if not placed in their order,
and rightly composed,
they marre the sense;
so are our best thoughts,
if mistuned, or misplaced.

89 Our thoughts at best
are like wanton Spaniels,
who though they go with,
and accompany their Master,
and come to their
journies end with him; yet
do run after every bird, and
wildly pursue every flock
of sheepe they see.

90 If wee would but looke over the coppies of our thoughts, which we write continually, wee should find as much nonsense in them, as we find in mad mens speeches.

91 Whereas men should draw crosse lines over their finnes, and blot them out through faith in Christs blood, they rather copy, and write them over againe in their thoughts, with the same contentment as they first acted them.

92 Thoughts are the first begotten, and eldest sons of originall sin; yea, and the Parents, and beggetters of all other sins, their brethren; the first
Gon

Contrivers, and Achitophels of all the treasons, and rebellions of our hearts, and lives; the bellows, and incendiaries of all inordinate affections; the panders to all our lusts, and the disturbers in all good duties.

93 If we have not mine of precious truths hid in our hearts, no wonder if our thoughts coine nothing but drosse: frothy thoughts, for better materials, which should feed the mint, are wanting.

94 Asto prevent wind which ariseth from emptinesse, men use to take a good draught in the morning: so to prevent those
vaine

vaine, & windy thoughts, which the heart naturally engenders, and which arise from emptinesse; bee sure every morning first to fill thy heart with thoughts of God.

95 Heauen hath a Pilory, whereon *Pia* frans her selfe shall be punished.

96 He that surpriseth truth with an ambush of equivocation, is as bad an enemy, as he that fights against her, with a flat lye in open field.

97 A lye once set on foot besides the first Founder, meets with many Benefactors, who contribute their charity thereunto.

98 Slender and leane
flanders

flanders quickly consume themselves: but he that is branded with a great crime, though false, when the wound is cured, yet his credit will bee killed with the scarre.

99 Slanderers slay, no lesse then three at once with one blast of their breath: The person traduced, Themselves, and the party they make report to: The first in his fame: Themselves in their souls: And the last also in the like, by drawing him to communicate with them in their sin.

100 Covetousnesse doth so farre estrange a man from the power of the excellency

cellency of grace; that it degrades him of all the sweetnesse of nature.

101 The world hath set adultery in a white sheet, but God himselfe hath stamped a black brand on covetousnesse, calling it Idolatry.

102 The upper rooſe of the mouth is called *caelum*; but many men have no heaven in their mouths, no upper part, but all lower, never speaking but of these base, and low things.

103 All vices are subtil, and fly, and can borrow habits, and dresse themselves in the attire of virtues.

104 Hee

104 He that drives the
trade of breaking promises,
though he may for a time
fairely spread his train, yet
hee will moult his feathers
soone after.

105 None can be fledge
in wickednesse at the first
hatching.

106 The Devils last
stratagem is, if hee cannot
beat us downe to sinne, to
blow us up with pride.

107 Corruption is apt
to turne learning into lea-
ven, to infect the heart with
pride, which being armed,
and seconded with wit,
breakes forth into perverse
disputes, and corrupts the
mind.

108 Men testifie their
pride

pride in their lookes, and fashions, in their eyes and tongues; 'tis the deepest, the closest, and yet one of the openest sins: as a great Oake, that spreadeth much in sight, and yet is deep under ground too.

109 Ordinarily men would not be at such a distance in tenents; if they did not too much concur in the pride, and vaine glory of an opinionative mind.

110 Pride in a Christian is like the spleene in the body, that groweth most, when other parts wast, and decay.

111 Pride, and selfe-conceit is a Bastard often be-

begotten betwixt a learned head, and an unsanctified heart, which being once conceived in the soule, causeth it to swell till it burst in sunder.

// 112 Its strange, yet true, that God sitting a loft in heaven, the higher that a man listeth himselfe, the farther he is from him: and the lower that a man stoopeth, the nearer hee is to him: as appeareth in the Pharisee and Publican.

// 113 As an whole City will soone be faire, if every one will sweepe but before his owne doore: so a whole State would soone be reformed, if every one would looke home, and mend one.

114 As

114 As warre with the world procureth peace with God : so sorrow for finne procureth joy in God : the way to joy is by griefe, as the way to health is by phyfick.

115 A mans sorrow may be sincere, though hee can weepe more for the losse of some deare friend, then for his finne ; because nature and grace concurre in the first ; whereas nature, and grace crosse in the second.

116 Nothing will make Gods children so faire, as to wash themselves every morning in their teares.

117 As wee see stars in cleare waters: so the stars of true joy appeare in the cry.
still

// still water of repentance
teares.

118 Repentance is the
younger brother to inno-
cency it selfe.

119 Without found hu-
miliation; sinne is not ac-
counted the greatest evill,
nor Christ the greatest
good.

110 If God hath cured
the stone in our hearts,
dissolving it by gentle
draughts, when hee hath
bound others, cut them,
and put them to much
paine in taking it from
them, we should remem-
ber, that we are engaged to
the more thankfulnessse.

121 Repentance with
man is a change of the
will,

will, but repentance with God is the willing of a change. *Aquin.*

122 Comforts, and chastisements, joy and sorrow make checker-work in our lives; sorrow bedewes our eyes with teares, and joy wipes them off againe.

123 A Christian in regard of that spirituall conflict, that is within him, may say, good is before me, the glory, the service, the wayes of God: I see it, but I cannot love it: I love it, but I cannot doe it. I doe it, but yet I cannot finish it: I will; but yet I rebell: I follow, but yet, I fall: I presse forward, but yet I faint, & flag, I wrestle, and

and yet I halt: I pray, and yet I sinne: I fight, and yet I am a Captive; I crucifie my lusts, and yet they re-vile me: I watch my heart, and yet it runs away from me.

124. As true valour is more increased by opposition; so the more a child of God falls into sinne, the more grace is strengthened; and Satan gets the lesse ground: for as water where it finds a stop, grows more violent; so grace where it finds resistance, growes more strong and intent.

125 The soule of a man naturally in regard of grace, and goodnesse, is in

star

grace, and goodnesse, is in-
star codicis depravati, as a
a booke blurred, blotted,
and mis-printed, that must
have much rased, and done
out, ere it can be well cor-
rected.

126 Gods grace and
good things in us, are like a
dull sea coale fire; which
if it be not often blowne,
and stirred up, though
there be no want of fuell,
yet wil of it selfe at length
dye and goe out.

127 Its a sure signe of
grace to see no grace, and
to see it with griefe.

128 There may be spi-
rituall life without sense
of paine or griefe, as it is
with the Saints in heaven;
D but

but there can bee no sense of paine , and spirituall griefe , where there is not some beginning of spirituall life.

129 The greatest part of a Christian mans perfection in this life, consisteth rather in will then in work, and in desire, and endeavour more then in deed.

130 As hunger is a signe of health in the body, so is spirituall hunger of health in the soule.

131 As the eye can see other things , but it cannot see it selfe ; so Christians many times better see how others grow in grace, then how themselves do, though they grow as fast, or faster then others.

132 As a worke-man hath neither lost, nor lessened his skill, because hee either wants, and cannot worke; or hath bad tools, and therefore cannot work so well as if he had better: so neither doth it follow, that grace is abated in the soule, because its not so vigorous, able, and active, the body being by age, sicknesse, or feeblenesse decayed and disabled, as it was when the parts and functions of it were fresh and lively.

133 As broths, meats, & medicines, though they delight not the taste of a sicke person, yet they may preserve life, and by degrees

D 2

strength-

strengthen him : so holy actions, though performed weakly, yet with holy diligence, may much benefit the soule, though for the present it find little spirituall relish in them, or comfort by them.

134 As a woman that hath felt her child stirre, concludes that shee hath conceived, though shee doth not alwayes feele it stirre : so if upon good grounds wee have found Gods grace, and favour by the powerfull work of the spirit upon our souls, wee may be assured of spirituall life, though we find it not, so sensibly work in us at all times.

135 As the starres shine
but with a borrowed light
from the sunne: so unlesse
God shine secretly, and
give light to our graces,
they will neither appeare
to comfort us, nor to bee a
witness of Gods favour
to us.

136 As the chaffe when
the wheat is tossed in the
sive comes up to the top:
so in commotions, and
winnowings of spirit, our
corruptions float in our
consciencs, whilst the
graces that are in us, lye
covered under them out of
sight.

137 Grace comes into
the soule like light into the
ayre, which before darke,

is illuminated in all parts at once: or as heat into cold water that spreads it selfe through the whole substance.

138 God brings not a paire of scales to weigh our graces, and if they be too light to refuse them: but he brings a touchstone to try them; and if they be true gold, though never so little of it, it will passe current with him.

139 As fire by an Antiparistasis gathers heat, when its compasssed about with coldnesse: so the nature of true grace, is to gather strength by relapses.

140 As the senses discern betweene colour and colour;

colour; between taste and taste: so there is an ability in those which are perfect to discern between good and evill. *Heb. 5. ult.*

141 As in a combat between two, the stronger upon equall termes would get the victory, but his adversary getting upon a hill, and having the wind of him, overcomes him, and leadeth him captive: so the spirit, though upon equall termes it would alwaies get the better of the flesh; yet when the flesh gets upon the hill of temptation, and by driving the smoake thereof into its eyes, blinds it, upon such a disadvantage it may be overcome.

142 As the Sun, when the beames of it are applyed to a fitly disposed matter, and rest thereon, it begins to beget life, and motion in it, and makes it a living creature: so the Covenant of grace when its applyed to the heart of a man, it begins to beget life in him, and to make him a new creature.

143 When the Lord writes his law in the heart, he doth not only knock off the old bias of sinfull lusts, but sets on a new bias that bowes, and bends it to the wayes of God; so that besides the commandement, there is a strong inclination that carrieth it that way.

144 Know.

144 Knowledge is the oyle wherein the flame of the spirit lives : so that a man cannot have more grace, then he hath knowledge, though he may have much empty and unprofitable knowledge without grace.

145 As the Load-stone hath a lingring inclination after the iron, though it be pulled away a thousand times from it : such a disposition there is in Gods servants to choose him for their Lord and husband.

146 As a graft in a Grab-tree stock, changeth both sap, and fruit, and leeves, and all of another fashion : so when the life of grace is

D 5

put

put into a naturall man, it changeth the whole frame of the soule, both the inward, and the outward man.

147 As the earth may bring forth grasse, and common wild flowers of it selfe; but it must bee plowed, and sowne before any choise plants can grow there: so our common natures may bring forth things that are morrally good, but they must bee plowed with contrition, and sowne with spirituall graces, before they can bring forth fruits of righteousness.

148 As the members of the body are knit unto the head,

head, but some nearer, some farther off: so in Christs body, all draw grace from him; yet in difference of grace, there is difference of hope.

149 Grace and merit fight like fire and water, the one puts out the other. Christians should have such humble judgements, as to bee willing to learne any (though unwelcome) truth, to unlearne any, though darling error.

150 All duties are so much the better performed, by how much the persons are more religious, from whose abilities the same proceed.

151 There may bee a
bra-

//
+
brason face, and much foolhardinesse without grace, but never a brave mind indeed, and spirit of Steele.

152. When a weak servant goes about a businesse, though he doe it not so well as a stronger; yet a wise Master will consider his weaknesse: so the Lord considers the natural weaknesse of his servants; and deals mercifully with them in such a case.

153. When a man is to use his horse, he suffers him not to run wildly up and downe in the pastures, but will have him under bridle; so wee should keepe our hearts in frame, that they may be ready to do us service

service in holy duties, when we have need of them.

154 No workes, signes, nor miracles are able to change the hardnesse of mans heart; but the grace of God only.

155 As a man looking through a red glasse, every thing seemes red to him: so God looking upon his children, through the bleeding wounds of their blessed Saviour, beholds them faire and ruddy, deeply died with an heavenly dye of acceptation and grace.

156 The riper that the corne growes, the looser will the chaffe be; and the more a man growes in grace, with the more ease will

will his corruption, bee severed and shaken off.

157 Men may bee enlightened, but not sanctified: as a false starre, or *ignis fatuus* may have light without influence, or heat.

158 As in the body, there is required not onely beauty, but order and proportion: so in duties, an excellent worke must neither be misplaced, nor mistimed, nor attended with incongruous circumstances, otherwise it will rather prove a snare of Satan, then a fruit of the spirit.

159 As light continues not in the house, but by its dependance on the sunne; shut out that, & all the light

is presently gone : so wee can doe nothing, but by the constant supply of the Spirit of **Christ**, hee that begins must finish every good worke in us.

160 When Christians cannot doe duties with life, yet they should doe them with obedience; when not in comfort, yet with feare and trembling, when not as they were wont, yet as they are able, that what is wanting in strength, may bee made up in their humility.

161 Restrayning grace only charmes, and chaines up sinne : renewing Grace crucifies, and weakens it, that turnes the streame into another channell; this keeps
it

it in its bounds, that is contrary to the rage of sin only: this to the reigne of it.

162 A naturall conscience only shewes the danger of sinne, and so makes a man feare it: but a spiritual conscience, shewes the pollution of sin, and so makes a man hate it.

163 Flesh and spirit are in a man, as light and darknesse in the dawning of the day: as heat and cold in warme water, not severed in distinct parts, but universally interweaved; and co-existent in all.

164 Every one hath two selves, a selfe of nature, and a selfe of sin, and both must be denied for Christ: this

we

we must ever cast away as a snare, and that wee must be ever ready to lay downe as a sacrifice, when Christ is pleased to set himselfe in competition with it.

165 God hath linked together with an indissoluble bond, happinesse and holinesse: raigning, and righteousness; the one as the Crowne, the other as the Robe; therefore the one cannot be had, or worne without the other.

166 As it is an high impiety for a man to bee bad in a good age, and to continue unreformed in a generall reformation: so it is a speciall commendation for a man to bee good in a bad

bad age, and to continue uncorrupted in times of generall corruption.

167 There is no way to compasse contentment, or happineffe without God, and there is no way unto God, but by godlinesse.

168 Godlinesse may doe a man good without gaine, but gaine can doe a man no good without godlinesse.

169 As the garments that we weare, must receive heat from the body, before they returne heat to it: so there must be matter of joy, and comfort from within, ere any sound joy, or comfort can accrew from any thing without.

170 The godly are not
heavy

heavy, because they are holy; but they are heavy, because they are no more holy.

171 As health freeth from all diseases, according to the degrees of it: so sanctifying grace freeth from all vices that are contrary thereunto, according to the measure and proportion of it.

172 As the motion of the heart and lungs is alwayes stirring, where so ever a man is, and without paine it cannot bee long hindered by holding the breath, so it is a signe that godlinesse is growne to a kind of conaturalnesse, when religious dispositions continue with

with us in all places , and cannot without trouble be long interrupted, *Psal.* 139. 1. 2. 3. A good Christian is like a dye that fals alike every way: or like gold, cast it either into fire , or water , and it neither wasts with the one, nor rusts with the other ; but still retaines its owne purity.

A child of God is like a peice of gold , though it want its full weight , yet give it its allowance, and it passeth currant.

175 He is truly religious that converseth so with men in publike , as if God over look'd him, and that communeth so with God in private , as if men overheard him.

176 S. *Augustine* saith,
It is the very essence of
righteousnesse, for a man to
be willing to be righteous.

177 Holy men in their
praise-worthy things are
like the light side of the
cloud, which conducted
Gods Israel in their way to
Canaan; but in their faults
and faylings as the black of
the cloud, which who so
followeth (with the *Egyptians*) is sure to be drowned
in the red sea of perdition.

178 As the Philosophers
stone turnes all mettall into
gold: as the Bee sucks ho-
ney out of every flowre;
and a good stomach sucks
out some wholesome nou-
rishment out of what it re-
ceives

ceives into it selfe: so doth
an holy heart, so farre as it
is sanctified, convert, and
digest all into spirituall, and
usefull thoughts.

179 If wee try to wind
up our soules at any time to
holy meditations, wee shall
find our minds (like the
pegs of an instrument) slip
betweene our fingers, as we
are winding them up, and
so fall downe againe Before
we be aware.

180 As the clearest
blood makes the best spi-
rits, so a good life the grea-
test confidence; the purest
ayre breeds the greatest a-
gility, and the purest life
the fairest hope.

181 A man may have a
good

good colour from flushing
or painting, though his bo-
dy be unfound, and a man
can never have an healthful
body, but his complexion
is good. So the heart is
never good; but it will ap-
peare outwardly: leaves
may be without fruit, but
fruit cannot bee without
leaves.

182 As a man that sails
to such a place, his compass
stands stil right, though the
wind carry him violently
another way; but the gust
being over he returnes, and
sayles to his intended ha-
ven: so the Saints sayle by
a right compasse, their in-
tents are still good; if they
doe otherwise its by acci-
dent

dent, when they are overborne by some temptation, which being once over, they returne into the right way againe.

183 He that cuts downe a tree with an ill axe, cuts it downe in the end, though not so neatly: so a good man is still destroying the body of sinne by obedience, though it bee with some hacking and imperfection.

184 Science, and conscience, both joyned together, make up a perfect man in Christ Iesus.

185 The nature of faith is to apprehend righteoufnesse in the sense of sinne, Happinesse in the sense of misery,

misery, and favour in the
sense of displeasure.

186 The reason why a
perspective Glasse drawes
remote objects close to the
eye, is, because it multi-
plies the species. So we by
faith apprehending an infi-
nite and everlasting glory,
must needs conceive any
thing through which wee
looke upon it, to bee but
short and vanishing.

187 As every line in a
circumference, though ne-
ver so distant each from o-
ther, doth if it be follow-
ed carry a man at last to
one, and the same center:
so every promise by faith
apprehended, carrieth a
man to Christ, and to the

E. 311 vlorne

consideration of our unity with him, in the right whereof wee have claime to them.

188 As a bird with a little eye, and advantage of a wing to soare up withall, may see more then an Oxe with a greater : So the righteous with a little estate joyned with faith, tranquillity, and devotion, may have more pleasure, feele more comfort, and see more of Gods bounty, and mercy, then a man of vast possessions, whose heart cannot lift it selfe above the earth.

189 A man cannot live without lively faith, and faith is not lively, without an holy life.

190 Faith in Christ must bee seconded with faithfulnessse unto Christ, as wee must have faith in him, so wee must keep faith unto him.

191 As its but an harlotry love, for a woman to love the gift more then the Giver: so its but an harlotry faith for us to trust Gods pledge, or pawne, more then himselfe.

192 Faith will enable us to see the sweet sunshine of Gods favour, even through the thickest clouds of Gods wrath.

193 It is the efficacy of faith to beleeve what wee see not: and it shall be the reward of faith, to see

what wee beleeve, *Greg.*

194. Faith is a miracle of miracles; for its founded as the earth upon meer nothing in it selfe, yet it bears the weight of sinnes, Devils, yea of God himselfe.

195. Christs righteousness is as much ours, to save us trusting upon it, as his owne to glorifie him.

196. As when all out-works in a City are taken, the wals scaled, all fortification forsaken, then a Tower holds out last, and is a refuge to fly to: So when the Devill, and Gods wrath beleaguers us round, and the comfort of all our graces

ces is taken from us, and wee are driven to forsake all our holds of comfort, then we should fly unto the name of the Lord, as to a strong Tower.

197 Wayting on God is an act of faith: resting on him an act of hope: expecting helpe from him, an act of patience: the mind quietly contenting it selfe till God doth come: and of submission if he should not come.

198 Wee would so beleeve in God, as if we used no meanes, and yet as diligently use the meanes, even as if our confidence were to be in them.

199 Thistles are ill weeds,

E 3

but

but the ground is far where they grow : so doubting in a child of God , is a thing that resists faith , it is bad, but it is a signe that the heart is good where it is.

201 Faith should bee in the soule , as the soule is in the body , which is not there in vaine , but is still stirring, and shewing it selfe by motion, and action.

202 As wine which is turned to vineger , ceaseth to be wine : So ineffectuall faith hath the shadow, and name of faith only, but it is not faith, and therefore not accepted of by God.

203 As exercise begets health, and by health wee are made fit for exercise :

So

Assurance grounded up-
on the promise, enableth,
enlargeth, and encreaseth
sanctification, and sanctifi-
cation encreaseth assu-
rance.

204 The Saints that af-
cend high in obedience, are
like men gone up high up-
on Ladder : the higher
they are gone up, the fa-
ster they hold, and they are
not without some passages
of feare to slip downe.

205 There is no darke-
nesse so desolate, no crosse
so cutting, but the splendor
of a sound faith, and cleare
conscience is able to en-
lighten, and mollifie.

206 In prayer it is faith
that must make us successe-

full in the word, its faith must make us profitable: In obedience its faith must make us cheerfull: In afflictions, its faith must make us patient: In trials, its faith must make us resolute: In desertions, its faith must make us comfortable: In life, its faith which must make us fruitfull: and in death, its faith which must make us victorious.

207 What we cannot believe by understanding, we should labour to understand by believing.

208 Downwards a mans eye hath something immediately to fix on; all the beauty, and fruit of the earth being set on the outside

side of it, to shew how
short, and narrow our affe-
ctions should be toward it:
but **forward** the eye scarce
finds any thing to bound
it, all being transparent, and
Diaphanous, to note how
vaste our affections should
be towards God, how end-
lesse our thoughts, and de-
sires of his Kingdome, and
how present to our faith
heavenly things should be,
even at the greatest di-
stance.

As Husbandmen cast
some of their corne back
into a fruitful soyle, wher-
by in due time they re-
ceive it back again with en-
crease: so should wee doe
with worldly blessings.

low them in the bowels ,
and backs of the poore
members of Christ, and in
the day of harvest ~~we~~ shall
find a great increase.

210 Charities eys, must be
open as well as her hands,
though she giveth away the
branches , yet not to part
with the root.

211 Almes in Greeke
comes from a word that
signifies to pitty , because
they should proceed from
a mercifull , and pitifull
heart , and in the Hebrew
and Syriack ; its called
righteousnesse, as being by
right due to the poore,

212 In workes of chari-
ty, our scattering is increa-
sing: no spending, but a
len.

lending: no laying out, but
a laying up, *Prov. 11. 24.*
Pro 19. 17.

213 Nothing can more
effectually deliver a man
from need, then to be libe-
rall to them that be in need.

214 Duties must be dis-
charged, whatsoever diffi-
culties wee meet withall.

215 Christs obedience
was meritorious, for the re-
demption of his Church;
ours only ministeriall, for
the edificatiō of his church.

216 *Luther* said, that
God loves *curristas*, not
quaristas: wee must not
reason, but run.

217 Wee bewray our
love more by grieve, in
parting with any good,
then

then by our joy in partaking of it.

218 Reward hath an attractive, and punishment an impulsive, but Love hath a compulsive faculty: Reward drawes: Punishment drives: but love hailes a man forward to the discharge of his duty.

219 Love unto Christ is an holy affection of the soule carrying of us with full desire to the enjoying of him, and making us to preferre our communion with him before all things in the world, that may challenge our dearest respect.

220 If God write a law of love in our hearts, and shed abroad his owne love

to joyne therewith, it will worke so strongly, that one graine of it, will have more force to purge out sinne, and to constrain and strengthen to obedience, then a whole pound of terrors.

221 How can God but love them that love him, seeing he loved them, when they loved him not.

222 There is no affection freer then love; as there is nothing more forcible, so nothing that can bee lesse forced.

223 As Rackets at tennis make the ball live in a perpetuall motion; so doe repulses in love, and reflect it stronger into one anothers bosome,

bofome; the beft temper of it, is, that the communication of it, bee neither too forward to coole defire, nor too froward, leaft it caufe deſpaire.

224 God delights more in his countrey cottage of a godly heart, then in his courtly pallace of heaven.

225 The triangular heart of man was intended for a manſion for the bleſſed Trinity: and if wee could but looke into our owne heart, we ſhould find chal ked upon the doore, For God's, as the Kings Harbingers doe for the lodgings of the Courtiers.

226 Nothing is difficult with God, for his word is his
his

his will, and his will is his worke.

227 We can see no more then the back part of God and live : wee need see no more that we may live.

228 Where God is absolute in threatning, he will be resolute in punishing.

229 God is the most glorious, and most alluring object our minds can fasten on, and therefore the thoughts of him should swallow up all other, as not worthy to be seene the same day with him.

230 Gods power is as much seene in pardoning sinne, and over coming his wrath, as in making a world, *Num. 14. 17. 18.*

231 A poore foule is not contented with ease, pardon, knocking of his brales, till hee enjoyes communion with God, and sees his face in his ordinances.

232 As the sunne is the fountaine of all light, so that whatsoever the layre hath, its derived from the sunne: so whatsoever comfort is in the creature, its derived from God.

233 As the fire that makes any thing hot, must needs be hotter it selfe: so the Lord (since all that is in the creature is taken from him) himselfe must needs have an al sufficiency, he must be full of al things.

234 An host may entertaine

raine strangers with better food, then he gives his children; yet hee keeps the best portion for his children: so God may do much for those that are stranger to him, yet he keeps the best portiō for his children, which they shal have in the end, though they fare hard here.

235 We must principally love God for his excellēcies not for our own advātages.

236 When wee guide our hearts to God, hee gives them backe to us againe; much better then when hee received them; as vapours that arise out of the earth, the heavens returne them againe in pure water, much better then they received them.

237 Hee

237 Hee that gives his heart to God, hath as much liberty, and as much power of his owne heart, as hee that followes lusts.

238 Let a thousand lines come to one point, every one hath the whole, yet there is but one that answereth all: so it is with the Lord, though there be many thousands that the Lord loves, yet every one hath God wholly. Now as hee is to them alone, so he expects, that they should give themselves to him wholly.

239 Gods performance, and remembrance go together, as the light, and the sunne: so that in giving helpe to man, its enough
that

that God remembers him,
whose memory, and mercy
are, as it were but one act.

240 Gods booke is not
like a Merchants booke,
wherein is written both
what is owing, and what he
oweth himselfe: for God
in mercy wipes out what
we owe him, and writes
onely that which hee owes
us by promise.

241 God shewes more
mercy in saving some when
hee might have condemned
all: then justice in judging
many, when he might have
saved none.

242 Where God multi-
plies his mercies, and men
multiply their sins, there
God will multiply their
miseries,

243 The Hebrewes observe, that all the letters in the name of God, are *litterae quiescentes*, letters of rest, because God is the only center where the soule may find rest.

244 There is no true godlines, where there is not contentment of mind, no true contentment of mind, where there is not godlines.

245 The holier that men are, the happier they are; and the more godly they are, the more true, and sound contentment, they are sure of.

246 There can bee no contentment where any want is, nor freedom from want, where sufficiency is not, as

there is not in the creature.

247 God alone is the chiefest good ; and the chiefest good is each ones utmost ayme, and therefore our desires cannot be staid, till wee come home unto him, beyond whom wee cannot possibly goe.

248 As a stomach that hath beene enlarged to full diet looks for it, and rises more hungry from a slender meale: so communion with God enlargeth the faculties, and makes them more capable of greater joyes ; and therefore the creature is lesse able to fill the hearts of such, then of others, which never had this communion with him.

249 Gods

249 Gods name is *I am*, because hee is all things to all men that they want.

250 As *Noah*, when the deluge of waters had defaced the great booke of nature, had a copy of every kind of creature in that famous Library of the Arke, out of which all were reprinted to the world: so he that hath God hath the original copy of all blessings, out of which if all were perished, all might easily bee restored.

251 The heart is a Pyramid inverted, large towards heaven, but contracted to a point towards the earth: let God raine a large influence of grace upon us, and wee

we should be at a point for
earthly things.

252 As ayre lights not
without the sun, nor wood
heats without fire : so nei-
ther doth any condition
cōfort a man without God.

253 Let our desires bee
what they will , if that
which wee have suite with
them, its comfortable.

254 When a woman
marrieth a trades-man , or
excellent Artist, she thinkes
it a good portion , and as
good as if hee had much
money : so they that have
the Lord for their portion,
have enough, if they have
nothing else.

255 As *Hagar*, when the
bottle was spent, fell a cry-
ing,

ing she was undone; she and her child should perish: there was a fountaine neer, but she saw it not, till God opened her eyes: so when our bottle is dryed up in such meanes as we depend upon, wee presently say, there is no hope, though the Lord the Fountaine is neere unto us, if wee had but oureys open to see him.

256 As a dropsie man, after he is brought into health, is content with lesse drinkethen hee was before: so godlinesse brings the soule into a good temper, removing lustful humours, giving him that content that before he wanted.

257 As the Bee, if it found

found honey enough in one
flowre, would not fly to a-
nother: so the nature of
man, if it found sweet-
nesse and contentment, and
comfort enough in God, it
would not turne from him
to the creature.

258 If the sunne bee
wanting, it will bee night
for all the stars: so if the
light of Gods countenance
be wanting, a man may sit
in the shadow of death,
for all the glyster of
worldly contentments.

259 As women, when
they have good meat to
eat, doesometimes long af-
ter ashes and coals, and such
things: so when God com-
passeth a man about with

F

mer-

mercies, if hee suffer an inordinate appetite to take hold of him, his soule may have blessings present, and yet receive no comfort from them.

260 Gods enemies may have abundance, but they are but land-floods of comfort, they make a great shew, and have some reality of comfort in them for the present; but like ponds, or land-floods are quickly dried up; but the springs of comfort only belong to the Saints, to whom they are renewed from day to day.

261 As fire under water, the hotter it burnes, the sooner it is extinguished by the

the over-running of the water: so earthly things raise up such tumultuary, and disquiet thoughts in the minds of men, as at last extinguish all the heat and comfort which was expected from them.

262 All those phantastical felicities, which men build upon the creature, prove in the end to bee but the banquet of a dreaming man, nothing but lies, and vanities in the conclusion.

263 Though a man have riches, and thinke himsefse so sure of them, that they cannot be taken away; yet they are like a flock of birds in a mans ground, which he cannot promise to himsefse

any certainty of, because they have wings, and may fly away, *Pro. 23. 5.*

264. The glory of this world is like a rotten post that shines indeed, but its only in the darke.

265 If we lay our selves loaden with the utmost of all earthly excellencies, and felicities in the one scale of the ballance, and vanity in the other; vanity wil weigh us downe.

266 They which eagerly pursue the worlds vanities, are like children following butter-flies, which after all their pains they may misse, and if they catch, its but a fly, that besmeares their hands.

267 When

267 When the world cannot bring truth of happiness for her Champion to overthrow us, and draw us from God: shee will be sure to deale with her old Chapman, the falsehood of the flesh; and so (if wee take not heed) will overreach us in our bargain.

268 King *Henry* the fourth of *France*, asked the Duke *D^r Alva*, if hee had not observed the Eclipses: No (said he) I have so much to doe upon earth, that I have no leisure to looke up to heaven: so its true with many Christians, which are drawing lines in the dust (with *Archimedes*)

till destruction seaze upon them.

269 As the Lapwing hath a Crowne upon the head, and yet feeds upon dung: so to be crowned with honour from God, and yet to feed upon the dung of the world, as basely as other men doe, is unseemly for a Christian.

270 Earthly things must neither be sought, with the height of designe, nor height of desires, which like a precions box of oyntment, must not bee powred out upon those things: nor with height of devoir, spinning out our soules (as the Spider to catch a fly) nor spending the first borne

borne of our thoughts upon them.

271 There is a prodigious property in worldly things to obliterate all notions of God out of the heart of man, and to harden him to any abominations.

272 Christians should beware of plunging themselves into a confluence of many boisterous, and conflicting businessses; as *Pauls* ship, where two seas met, lest the Lord give over their soules to suffer ship-wrack in them: or stripping of them of all their lading and tackling: breaketh their estate al to peices, and make them get to heaven upon a broken planck.

7

273 Too-much eager love and attendance upon the world, robs many Christians of golden opportunities, of encreasing the graces of their soules, with more noble and heavenly contemplations, on Gods truth and promises: on his name, and attributes: on his word and worship, of rousing up their soules from the sleepe of sinne: of inflaming their spiritual gifts, of enjoying communion with God: of mourning for their sinnes: of besieging and besetting heaven with their more ardent, and retyred prayers: of bewailing the calamities, the stones of *Syon*: of deprecating

cating, and repelling approaching judgements, and of glorifying God in all their wayes.

274 A man comes to the world, as to a Lottery, with an head full of hopes, and projects to get a prize, and returnes with an heart full of blanks, utterly deluded in his expectation.

275 The world useth a man, as the Ivie doth an Oake, the closer it gets to the heart, the more it clings and twists about the affections, and though it seeme to promise & flatter much, yet it indeed doth but eat out his real substance, and choake him in the embraces.

276 He who lookes stedfastly upon the light of the sunne, will be able to see nothing below, when hee lookes downe againe: and the more a man is affected with heaven, the lesse will hee desire, or delight in the world.

277 As a cloud exhaled by the sun, hides the light of the sun which drew it up: so the great estates, and temporall blessings of God to evill men, serve but to intercept the thoughts, and to blot out the notions, and remembrance of him that gavethem.

278 If there were no earth, there would bee no darkenesse; for its the body
of

of the earth that hides the
sunne from our view; and
the light of Gods word
and graces would not bee
eclipsed, if earthly affecti-
ons did not interpose them-
selves.

279 As boyes that steale
into an Orchard, stuffe their
sleeves, and pockets with
fruit, hoping to get out
with it; but when they
come to the doore, meet
with one that searcheth
them, and sends them away
empty: so many hoard up
riches, and thinke long to
enjoy them, but ere long
goe hence, and meet with
death which strips them,
and suffers nothing to passe
with them, but a sorry shire,
which

which yet they have no sense of, nor are better for it.

280 When the body hath a wen, or a wolfe in it, al the nourishment is drawn to that, and the body growes leane and poor: so when a mans heart is taken up with the world, it eats up, and deuoures all the good thoughts, and intentions of the mind: and the hidden man of the heart is starved, and pin'd in the meane time.

281 Gold can no more fill the heart of man, then grace his purse.

282 When we see a servant follow two Gentlemen, wee know not whose man

man he is, but their parting will discover to whom hee belongs : so when death shall sever the owner from the world, then will riches, revenues, &c. and all outward bravery cleave to the world, and leave him as poore a wretch, as when he first came into the world.

283 Worldlings houses are alwayes better ordered then their soules, and their temporall husbandry is alwayes better then their spirituall.

284 The deeplier that the drowfie heart of a covetous man doth drink of the golden stream, the more furiously its inflamed with spirituall thirst.

285 They

285 They do extreemly befoole themselves, which thinke to have two heavens: one in this world, and another in the world to come: or to weare two crownes of Ioyes, whereas Christ himselfe had the first of thorns.

286 God puts money into earthen boxes (covetous misers) that have only one chinke to let in; but none to let out, with purpose to breake them, when they are full.

287 On the banks of the dead sea grow those hypocriticall apples, and well complectioned dust (the true emblems of the false pleasures of the world) which

which touched, fall to ashes.

288 Most men use their knowledge in Divinity, as some doe artificiall teeth, more for shew then service: or as the *Athenians* did their coine, to count and gingle with onely, striving rather to be able to talke of it, then to walke by it.

289 In some Christians the spring is too forward to hold; and the speedy withering of their religion, argueth that it wanted root.

290 Hypocrites are like the Egyptian Temples, painted without, and spotted within, varnished without, and vermine within.

291 None are so mad, as to keepe their Jewels in a Sellar, and their coales in a closet: and yet such is the profanenesse of wicked men, to keepe God in their lips only, and Mammon in their hearts: to make the earth their treasure, and heaven but an appendix, or accessory to it.

292 As a peice of gold may be shaped into a vessell of dishonour for sordid uses: so a worke may be compounded of choise ingredients, the materials of it commanded by God, and yet serve for base purposes, and directed to our owne ends; it may stinke in the nostrils of God, and be rejected.

293 Men

293 Men that take upon them the name of Christ, and a shew of religion, and yet deny the power therof, are not only Lyers, in professing a false love, but theeves too in usurping an interest into Christ, which indeed they have not.

294 Though nothing but the Evangelicall vertue of the word, begets true, and spirituall obedience; yet outward conformity may be fashioned by the terrour of the law: as in *Ahab*.

295 Many who will not doe good obedientially with faith in the power, with submission to the will, with aime at the glory of him that commands it: will yet

yet doe it rationally, out of the conviction, and evidence of their owne principles.

296 An unfruitfull Christian is the most unprofitable creature that is; as a Vine is either for fruit, or for fuell, and improper and unprofitable for all other uses. *Ezek. 15. 3.*

297 Some come unto Christ, as to a Iesus for roome and shelter, to keepe them from the fire; nor as to a Christ for grace, and government in his service.

298 Many deale with Christ now in glory, as *Ioab* did with *Abner*, they kisse and flatter him in the outward profession of his name,

name, and worship: when they stab, and persecute him in his members.

299 As in flaying of a beast, the skin comes away with ease till you come to the head: so many are well enough content to conform to good courses, till it come to the master corruption, and head-sin, and then they stick.

300 The Pharisee in the Gospell exults arrogantly in himselfe, insulting insolently over others, and deceiveth himselfe alone, whom alone hee excepteth, whiles he contemneth, and condemneth all besides himselfe.

301 As inequality in the pulse

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pulse, argues much distemper in the body: so unevenesse in Christian walking, argueth little soundnesse in the soule.

302 Wicked men in affliction are like iron, which whiles in the fire it melts, but after it hath beene a while out, it groweth stiffe againe.

303 He was never good indeed that desireth not to be better; yea, hee is starke nought, that desireth not to be as good as the best.

304 Peace, and prosperity hide many a false heart, as the snow drift covers many a heape of dung.

305 None are so desperately cvill, as they that may be good

good, and will not, or have
beene good and are not.

305 As our ordinary
fire heats but the outward
man, but it heats us not
within: so common righte-
ousnesse contents it selfe
with bodily exercise, and a
performance of duties pub-
like, and private: but fire
from heaven heats our
hearts also.

306 A woman may think
that she is with child, but if
she finds no stirring, nor
motion, its a signe that shee
was deceived: so hee that
thinkes hee hath faith in his
heart, but finds no workes
proceeding from it, its an
argument that hee was mi-
staken, for faith is opera-
tive

307 A Man that commits adultery with any thing in the world, hee would willingly bee freed from the service of God, were it not for the losse of heaven, and going to hell: but he that serves him out of love would not goe free if hee might.

308 As a crasie body cannot indure the tryall of the weather; nor a weake eye the light: so an unsound heart cannot endure searching, and examination.

309 A Merchant may cast out his goods, when in a storme he is in danger, and yet not hate his goods: so a man may cast away sinne, when it puts him in danger

of

of sinking into hell, and yet
not hate his sinne.

310 As we deceive chil-
dren, taking away gold, or
silver, and giving them
counters to quiet them: so
Satan quiets the conscien-
ces of many with bare
formes of piety, who are
not able to distinguish be-
tweene precious duties, and
the right performance of
them, and formall, and
empty performances.

311 Hypocrites may
counterfeit all outward du-
ties, and abstaine from sins,
but they cannot counterfeit
to love the Lord.

312 *Silla*, surnamed *Fel-
lix*, accounted it not the
least part of his happinesse,
that

that *Metellus*, firnamed *Pius*, was his friend : godlinesse is alwayes the best friend to happinesse.

314 As the Cardinal made his Embleme v beech tree with this inscription: *Take off the top, and its the ruine of all the tree* : So its true of the purity of religion, tamper with, and take away that, and all other blessings will be gone.

314 So materiall is the union of religion with justice, that wee may boldly deeme that there is neither, where both are not.

315 Its better to leave religion to her native plainnesse, then to hang her eares with the counterfeit pearles

pearles of false miracles.

316 Religion dyed in fear
never long keepes colour,
but this dayes converts, will
be to morrow's apostates.

317 As tame foxes, if
they breake loose, and turn
wild, will doe ten times
more mischief, then those
which were wild from the
beginning : so Renegado
Christians rage more furi-
ously against Religion,
then any Pagans.

318 Some turne consci-
ence into questions, and
controversies ; so that
whiles they are resolving
what to doe, they doe just
nothing.

319 Its a blessed institu-
tion of younger yeares,

G

when

when reason; and religion
are together moulded; and
fashioned in tender minds.

320 As the very act fits
a man for the exercise of
any bodily labour: so the
best preparation unto pray-
er, is the very duty it selfe.

321 The duty of prayer
is spirituall; and our hearts
are carnall, and therefore its
no easie thing to bring spi-
rituall duties, and carnall
hearts together.

322 A man in a ship
plucketh a Rocke, it seemes
as if hee plucked the rocke
nearer the ship, whereas the
ship is plucked nearer the
rocke: so when wee draw
nearer to the Lord in pray-
er, there is a spirituall dis-
position

position wrought in our hearts hereby, whereby we draw nearer to him, but his purposes alter not.

323 Naturall affections may adde wind to the saile of praier, and make it more importunate, though holinessse may guide the rudder, and keepe the course, and make the sterage.

324 As an Angler, when he hath throwne in his bait, if it stay long, and catch nothing, hee takes it up, and amends it, and then throwes it in againe, and waits patiently: so if wee pray, and pray long and obtaine not the thing we pray for, wee must looke to our prayers, see they be right, amend

amend what is amisse, and
so continue them till God
heares.

325 As the Fisher draws
away the bait, that the fish
may follow it the more ea-
gerly: so God with-holds
blessings, that we might de-
fire them more, pray more
eagerly for them, and prize
them more, when wee ob-
tainethem.

326 The husbandman
looks not only to the grain
that he hath in his Gar-
ner, but to that also which
he hath sowne, yea, (it may
be) as to the better of the
two: so prayers sowne (it
may be many yeares agoe)
are such as will bring in a
sure increase.

327 As members that are benumbed, by using them they get life and heat, and become in the end nimble: so when the heart is benumbed, and thereby unfit for prayer, the very use of it will make it fit for the duty.

328 As a Physician puts many ingredients into a thing, but its owne principall ingredient that hee makes most account of to cure the disease: so we must use both prayer, and other lawfull means, yet we must know that prayer is the principall effecter of the thing: and therefore wee must put most confidence therein.

329 The blood of sheep and swine are both alike, yet the blood of swine was not to be offered, because it was the blood of swine: so the prayer of an unregenerate man may bee as well fram'd, both for the petitions, and every thing that is required immediately to a prayer, and yet not bee accepted, because of the heart, and person from whom it comes.

330 Though prayer bee the key that opens Gods treasures, yet faith is the hand that turnes the key, without which it will doe no good.

331 There is a two-fold faith required in prayer

1. Faith

1. Faith in the providence of God, whereby wee beleeve that he is such a God, as is able to bring the things to passe. 2. Faith in the promise of God, whereby we beleeve he is willing to bring it to passe.

332 Earnestnesse in prayer is a fruit of faith, and not a meere expression of naturall desires, when there is not only a sense of the thing we want, but also an hope of mercy, a ground to beleeve, that we shall have the thing granted, and out of this ground; an earnest, and importunate begging of it.

333 The person must be righteous, and the prayer

G 4. fervent,

fervent, as indited by the helpe of Gods spirit, or else its no sacrifice fit for the Lord.

334 When there is no other way to escape a danger, a Christian can goe by heaven, as *Dadalus*; *Restatiter caelo, caelo tentabimus ire.*

335 Let Papists number their beads, that give their prayers to God by number, not by zeale: but let Saints tell their teares, till they be without number.

336 *Tertulian* saith, that wee should make prayers fat with fastings, which ordinarily are starved with formalities.

337 Gods children have the

the Altar of Christ to receive, the incense of Christ to perfume, the name, & intercession of Christ, to present their prayers to God by.

338 Gods children should proportion the vehemency of their prayers, to the violence, and urgency of their lusts, and temptations that trouble them, as 2. Cor. 12. 8.

339 Gods promises to us must bee the ground of our prayers to him, when God makes a promise, wee must make a prayer: for all promises are of merey, not of duty, or debt: therefore God is not bound to tender them to us, till we beg them.

340 As promises are the rule of what wee may pray for in faith: so prayer is the ground of what wee may expect with comfort.

341 A Christian hath what hee will, because God gives him a will to desire nothing but that which is Gods promise, and his own necessity.

342 God will bee sought, that he may be found of us, and he will be found, that hee may bee farther sought of us.

343 Spirituall things, as they must be sought before they can bee found, in regard of their difficulty: so they may well bee sought, that they may be found, in regard

regard of their dignity.

344 Its the usuall manner of Gods people to beginne their prayers to God, with thankesfull commemorations of mercies formerly received. *Gen. 22. 10, Psal. 90. 1. & 71. 18. 19.*

345 These are alwayes three speciall faults in prayer, Faintnesse, Coldnesse, Boldnesse.

1. There is a faint, a fearefull, and distrustfull prayer.

2. A cold, formall, and superficiall prayer.

3. A bold, a proud, a presumptuous prayer: this last is worst.

346 As the wheele of the Water-mill, the more violently

violently the water drives it from it, the more strongly it returns upon the streame: so the more violently that God seemeth to thrust us from him, the more eagerly should wee enforce our selves to presse upon him, *Exod. 32. 10. 11.*

347 God seemeth to sleep, to make us awake out of our sleepe, and cry the louder, to wake him out of his seeming sleepe. *Psal 44. 23. 24.*

348 God heares his children, when hee seemeth not to heare them, to their profit, though not to their pleasure: he is present, when hee delayeth them, yea, he is present in that hee doth delay

delay them, and that is better then present with them, that for the present is denied them : its a point of mercy in that hee is not so forward to shew mercy.

349 Faithfull prayer is ordained of God to bee a meanesto obtaine what we desire, and pray for : and therefore is never put up in vaine, but shall have an answer. 1. *Iohn* 5. 14. 15. For where God gives an heart to speake, hee hath an eare to heare.

350 Not the gifts but the graces in prayer are they that move the Lord.

351 As wee stick the letters of friends in our windows; or carry them in
our

our bosomes, that wee may remember to answer them; so the petitions of Gods people passe not out of his sight, till hee sends an answer.

352 As a Sermon is not done, when the Preacher hath done, because its not done till it be practised: so our prayers are not heard, when yet made, but wee must waite for, and attend an answer.

353 When wee have put up a faithfull prayer, God is made our debtor by his promise, and wee are to take notice of his payment, and give him an acknowledgement of the receipt of it, or else he looseth of his glory.

354 When God intends not to heare, hee layes the key of prayer out of the way, as being loath that such precious breath, as that of prayer is, should be without its full, and direct successe.

355 Its a good signe that God will heare our prayers, when himselte shall indite our Petitions.

356 Great blessings that are won with prayer, are worne with thankfulness.

375 That which is a spirit of supplication in a man when hee prayeth, resteth upon him, as a spirit of obedience in his life; so as that dependance hee hath upon God for the mercy
hee

hee seekes for, is a speciall motive, and means to keep him fearefull of offending, and diligent to behave himselfe as becomes a suitor, as well as to come and pray, as a suitor.

358 As direct beames have more heat in them, then collaterall, & oblique, so when our prayers are answered directly in the thing prayed for, its more comfortable then when they are answered obliquely.

359 As when sinnes are punished, miseries come then in, like armies in troops: so when prayers are answered, usually mercies come thick, and tumbling in.

360 Tem.

360 Temporall things granted out of ordinary Providence only, doe encrease our lusts, and are snares to us, but obtained by prayer, they are sanctified to us.

361 Prayer, and thanks are like the double motion of the lungs, the ayre that is sucked in by prayer, is breathed forth againe by thanks.

362 Things long deferred, and at last obtained by prayer, prove most comfortable, and stable blessings.

363 As a wicked mans deliverance, and the granting his request laies a foundation, and is a reservation of him

him to a worse judgement: so the deniall of a godly mans prayer, is for his greater good, and is laid as a foundation of a greater mercy.

364 As a man cannot expect a crop, if hee take not paines to plow and sow: no more can we expect an answer, if wee doe not take paines with our hearts in prayer.

365 That ship doth alwayes sayle the surest, which is driven with the breath of godly mens prayers.

366 Our comforts in prayer, in hearing, our joies, our earnest penies which we have laid up, may be all spent

spent in a dearth; yea our owne graces, and all promises made to them: our own hearts may (being creatures use to) faile, but Gods name, and his sonnes name rested on by us, will never faile us.

367 As a Fountain hath alwayes an aptnesse to powre forth water, but stones and mud may so stop it for a time, that it cannot breake out: so a regenerate man hath an aptnesse to prayer, though sometimes it bee hindered by carnall impediments, which being removed by the Holy Ghost, they poure out their spirituall prayers to God in Christ.

368 Such

368 Such Prayers as are the expressions of our own spirit, have nothing but flesh in them, and therefore are not regarded by God.

369 A man may be willing that another should passe through his ground, but hee will have leave asked that the property may be acknowledged: so God will have his children aske what they want, that they may acknowledge the property he hath in those gifts that hee bestowes upon them.

370 As acquaintance growes among men by speaking, and conversing together: so when wee are frequent, and fervent in prayer

Prayer to God we grow acquainted with him : as without it wee grow strangers.

371 That which we win with prayer, we wear with thankfulness, as that wee got without Prayer, wee spend unthankfully.

372 As sleepe composeth drunkenness, so Prayer composeth the affections, so that when a man is drunke with intemperate passions, hee may pray himselfe sober againe.

373 Hee that omits prayer altogether, is a profane man: he that performes it zealously, and to the purpose is an holy man: but an hypocrite goes between both,

both, hee will doe something at it, but not throughly.

374 God requires no other tribute from us for all that hee gives, but that wee attribute all to him.

375 Thank(giving is the most effectuall forme of Prayer, being as a little water powred into the Pumpe when the spring is low, that brings up a great deale more with it.

376 Thankfulnesse (as good seed) being bred of Gods blessings, doth not preserve only, but increase all that bred it.

377 As children when they cannot have all they would, many times throw
away

away that which they have: so when wee seeke to God for that which wee want, we are so intent upon that, that wee forget the mercies we have received, and returne not thanks for them.

378 Thankfulnesse is alwayes the badge of a good nature.

379 As a Shepherd sets his dogge upon his sheepe to bring them in, and that being done rates him off againe: so God sets on lusts, and sinne, and temptations upon his owne children, but its only to bring them in unto him, and then he removes them.

380 God never pats his
ser-

servants to suffer, but hee furnisheth them with spirituall sufficiency to goe through: like as a prudent Commander makes not choise of white-livered souldiers for hot service, and high attempts, but of those of greatest experience, and most approved valour: so God singles out his valiantest souldiers for the strongest encounters: his best Schollers for the largest lessons: his choicest armour for the highest proove: the most couragious Christians for the sorest afflictions.

381 Christians should choose to arrive at heaven with rattard sayles, rather then to ruffle towards hell

with

with *Cleopatra's* silken tack-
lings.

382 Even good men and
generous spirits are apt to
shrinke and shrug when
they are put upon dange-
rous services.

383 Humane infirmity is
apt to be querulous when it
is under danger, and there-
fore there may be true pie-
ty, where yet there is passi-
on.

384 The greatest adven-
ture in Gods service, is the
best assurance: the boldest
adventuring, the best assu-
ring.

385 There are more riches
in persecutions (much more
in the promises and perfor-
mances of God) then in all

H

the

the treasures of the world.

386 Gods children are like torches, that shew dim in the light, but burn cleare in the darke; so they in prosperity and aduersity.

387 Christians under persecution count that God gives them living enough, if he give them their lives.

388 Persecution is the bellows of the Gospel, blowing every sparke into a flame; and Martyrs ashes are the best compost to manure the Church.

389 If we be not encountered with the worlds opposition, we shall be the more encumbred with the fleshes corruption.

390 Heavy afflictions are
Be.

Benefactors to heavenly affections, & that for three respects.

1. Because it abaseth the loveliness of the world without, that might invite us.

2. Because it abates the lustiness of the flesh within, that might intice us to follow it.

3. Because it abets the spirit in his quarrell to the two former, and quest of heavenly wisdom.

391 Grace is hid in nature here, as sweet-water in rose leaves, the fire of affliction must be put under to distill it out.

392 The Eagle tryes her young at the sun-beames.

so if Gods children can out-face the sunne of persecution, they are sincere.

393 Its part of Gods husbandry, to dung his children with reproaches, that they may prove a richer soyle for grace.

394 Some Christians are like tops that will not goe unlesse you whip them.

395 Christs head hath sanctified all thornes : his backe all furrowes : his hands, all nayles: his side, all speares: his heart all sorrowes that can come to any of his children.

396 Whosoever wil take Christ truly, must take as well his yoke as his crown, as well his sufferings, as his sal-

salvation : as well his
grace, as his mercy: as well
his spirit to lead, as his
blood to redeeme.

397 Even in those affli-
ctions which Christ as the
King over his people infli-
cteth upon them, yet as
their head, and fellow-
member, hee compassiona-
teth, and (as it were) smar-
teth with them.

398 As there is no Larke
without an heele: so no
course of life without its
crosse.

399 As a father will
sometimes crosse his child,
to see his disposition: so
God dealeth with his chil-
dren, to see how they will
take afflictions.

400 As trees root themselves the more they are shaken : so comforts abound, the more sufferings abound.

401 As it were to no purpose for the Finer to put his gold into the fire, except it lie there till it be refined : so were it to small purpose for God to lay crosses on us : if so soone as we whine under his hand hee should remove them, we not being better hereby.

402 As water pent in a Pipe shooteth up higher then it would, if it had space to disperse it selfe abroad : so our thoughts, and desires being streightned by afflictions are carried
002 higher

higher heaven-ward, then otherwise they would be.

403 Impatience under affliction maketh it more grievous: as the snare is to the fowl, that by fluttering, and straining, makes the string straiter: or as a man in a feaver, that by tossing, and tumbling, exasperateth the disease, and encreaseth his owne griefe.

404 God threatneeth that he may not smite: he smiteth that he may not slay: yea, he slayeth some temporally, that others may not be destroyed eternally. 1 Cor. ii 32

405 When God is angry with, and hides his face from his children, Satan watcheth that houre of

H 4. dark-

darkenesse, and joyneth his power of darknesse to their naturall darknesse, to cause (if it were possible) blacknesse of darkenesse, even utter despaire in them.

406 When men goe aboard to extinguish, and darken the light of direction, which God hath put into their hearts to guide their paths by, hee putteth out the light of comfort, and leaves them to darkenesse.

407 Other afflictions are but the taking some stars of comfort out of the Firmament, when others are left still to shine there: but when Gods countenance is hid from the soule, the Sun it selfe, the Fountaine of
light

light, is darkened to such,
and so a generall darkenesse
befals them.

408 God in afflicting of
his children, proportioneth
the burthen to the
back; and the stroke to the
strength of him that bears it.

409 One Sonne God
had without sinne, but not
without sorrow: for though
Christ his naturall son was
sine corruptione; without
corruption: yet not *sine*
correctione; without cor-
rection: though hee was
sine flagitio, without crime,
yet not *sine flagello*, without
a scourge.

410 As two peices of
Iron cannot bee soundly
souldred together, but by
H 5 beating

beating, and heating them both together in the fire: so neither can Christ and his brethren bee so nearly united, and fast affected, but by fellowship in his sufferings.

411. God by affliction separateth the sinne that hee hates, from the sonne that hee loves; and keepes him by these thornes, that hee breake not over into Satans pleasant pastures, which would fat him indeed, but to the slaughter.

412. A Torch burnes after a while the better for beating: a young tree grows the faster, for shaking: Gods vines beare the better for bleeding: his spices
smell

smell the sweeter for pound-
ding : his gold looks the
brighter for scouring :
God knowes that wee are
best, when wee are worst,
and live holiest when wee
dye fastest; and therefore
frames his dealing to our
disposition, seeking rather
to profit, then to please
us.

413 As winds, and thun-
ders cleare the ayre; so doe
afflictions the soule of a
Christian.

414 Good men are like
glow wormes, that shine
most in the darke: like Sa-
niper that smells sweetest in
the fire; like spice which
savourerh best when it is
beaten like the Poman-
der,

der, which becomes most fragrant by chafing: like the Palme tree, which proves the better for pressing: like Cammomile, which the more you tread it, the more you spread it, and like the Grape, which comes not to the Presse, till it come to the Presse.

415 Affliction like Lots Angels, will soone away when they have done their errand: like Plaisters, when the sore is once whole they will fall off.

416 Hard knots must have hard wedges: strong affections must have strong afflictions, and great corruptions, great crosses to cure them.

417 Gods

417 Gods corrections
are our instructions ; his
lashes , our lessons : his
scourges, our Schoole-ma-
sters : and his chastisements
our advisements. *1/a. 26. 9.*

418 The Christians un-
der the ten Persecutions,
lasting about one hundred
and 8. yeares, had scarce a
leape yeare of peace, in
which some, as too ambi-
tious of Martyrdome, rather
woed, then waited for
their deaths.

419 There is in Christ
erected an office of salva-
tion, an heavenly Chan-
cery of equity, and mercy
not onely to moderate the
rigour, but to reverse, and
revoke the very acts of the
law.

420 Though we be still bound to all the law, as much as ever, under the perill of sin: yet not under the paine of death, which is the rigour of the law.

421 Gods children are as fully bound to the obedience of the law, as *Adam* was, though not under danger of incurring death, yet under danger of contracting sinne.

422 The Law is spirituall, therefore, its not a conformity to the letter barely, but to the spiritualnesse of the law, which makes our actions to be right before God.

423 The Law of it selfe is the cord of a ludge, which

which bindeth hand and foot, & shackleth unto condemnation: but by Christ its made the cord of aman, and the bond of love, by which he teacheth us to go, even as a Nurse her Infant.

424 The Law for the sanction is disjunctive, either do this, or dye: for the injunction its copulative, doe both this, and that too.

425 Gods children are not under the Law for Iustification of their persons, as *Adam* was: nor for satisfaction of divine Iustice, as those that perish, are: but they are under it as a document of obedience, and a rule of living.

426 When the Law was
once

once promulgated to *Adam* and put into his heart, as the common Arke of mankind, though the Tables be lost, yet our Ignorance doth not make the Law of none effect.

427 They who seeke to put out the truth of Gods word, by snuffing of it, make it burne the brighter.

428 All like well to have Gods word their comforter, but few take care to make it their counsellor.

429 When wee reade the Scriptures, if wee cannot sound the bottome, we should admire the depth, kisse the booke, and lay it downe, weepe over our
igno-

ignorance, and send one hearty wish to heaven, oh when shall I come to know as I am knowne.

430 To alledge Scripture in favour of sin, is to entitle God to that which he hates worse then the devill, and to make him a Patron and Patterne of wickednesse; and his Word, a sword for Satan, his sworn Enemy.

431 Plain places of Scripture are for our nourishment: Hard places for our exercise; these are to be masticated as meat for men: those to be drunke as Milke for Babes: by the former our hunger is staid: by the latter our loathings.

432 As the Lapidary brightens his hard Diamond with the dust shaved from it selfe: so must wee cleare hard places of Scripture, by parallell texts, which like glasses set one against another cast a mutual light.

433 When men are sick, though they cast up all they eate, yet we advise them to take something, for something will remaine behind in the stomack to preserve life: So we should heare the Word, though wee forget almost all wee heare, for some secret strength is gotten by it.

434 When the body is sick, we are to forbear our
ap-

appointed food : but when the soule is sick , there is more need of spirituall food then ever : for its both meat , and Medicine, Food , Physick , Cordials, and all.

435 Its better to loose the Sun of the Firmament, then the Sunne of the Gospel.

436 The glorious Gospel of Iesus Christ , the Sonne of Righteousnesse, shining upon one that is dead in sinnes, causeth him to stinke the more hatefully, both before the face of God and man.

437 Ministers that have good parts, should labour
to

to adorne the same by holinesse of life, without which the other are but as pearles in the head of a filthy Toad, a Pearle in the head, and the body all poyson.

438 Some deale with their Ministers, as Carriers doe with their horses, lay heavy burthens upon them, and exact worke enough, but afford them but easie commons, and then to recompense this, they shall have bells hung about their necks, they shall bee commended for able Ministers, great pains-takers: but like ignoble, and hoggish Gadarens, they will grumble at every penny expended for the

the maintenance of the divine candle, that wasteth it selfe to give light to them.

439 As a little Barkein a small river, may doe farre better service, then a greater ship: so a Preacher that hath but meane gifts, may serve meane capacities, as well, or better, then one that hath greater.

440 Gods Ministers are Vines that bring forth grapes, but Magistrates are the Elms that underprop them. Ministers defend the Church with tongue, and pen, the Magistrates with hand, and power: Ministers are Preachers of both Tables, Magistrates

gistrates the Keepers : the executive power of the word, and Sacraments belongs alone to Ministers: burthedirective, and coactive for the orderly, and well performance, belongs to the Magistrate.

441 A Minister is to desire rather to enflame then enforme his Auditors.

442 *Iacob* would not have misliked the corne, though the silver had not beene brought in the sacks mouth: so a Sermon should not be misliked, if it bring corne to feed hunger, though the Preachers mouth bring not gold to feed the humour of every wanton Auditor.

443 *Luther*

443 Luther speaking of the Clergy, sets a *Probatum est* upon a most desperate conclusion, *Nunquam periclitatur Religio nisi inter reuerendissimos.*

444 Its better to loose the lights of heaven, then Ministers which are lights to guide to Heaven.

445 He that makes use of the light of the Ministry to worke by, its hard if hee cannot get so much by his worke, as will pay for his light.

446 Bishops should bee Lamps to set up light in the Church, not Damps to put it out.

447 Paradise was the first Parish that had a Sermon in

in it, and *Adam* was the first Auditors that heard it; and the fall of man was the first text: and God was the first Preacher upon that text.

449 *Solon*, *Lycurgus*, *Numa*, in publishing their Lawes, brought many things against the rule of reason; but nothing above the reach of nature; but Gods-Ministers in preaching the Law of God, teach nothing against the rule of nature; but many things above the reach of reason.

450 When *Paul* preached to *Felix*, the accused party triumphed, and the Iudge trembled: but if touched with affecting words, he had turned to

Christ

Christ, *Felix* had beene
happy indeed.

451 The Apostles were like
fishermen, catching many at
one draught: The succeeding
Ministers like Huntsmen with
much toile, & clamour, run-
ning up & down al day, scarce
take one deer, or hare ere night.

452 The liveless letter for vi-
vacity, & efficacy, comes far
short of the living voice.

453 As *Zenophon* saith of *Cy-
rus* court, that though a man
should choose blindfold, hee
could not misse of a good man
here: so neither can one misse
of a good text in the whole
Bible, wherein there is not a
word, but it hath its weight,
not a syllable, but its substance.

454 Many which will
I give

give their Phyſician leave to tell them of the diſtempers of their bodies: and their Lawyer of the flaws in their deeds; yet will not give their Miniſter leave to tell them that their ſoules are bleeding to eternall death.

453 Many Engliſh Miniſters may preach of hoſpitality to their people, but cannot goe to the beaſt, to praſtiſe their own doctrine.

454 Thoſe Miniſters that are informed (or inflamed rather) with the heavenly heat of zeale have a double property.

1. Positive, for the furtherance of Gods glory, and the ſalvation of others.

2 Po-

2 Oppositive against all error and corruption, both in Doctrine; and Practise, *Errores & mores.*

455 Gods Ministers must upon every opportunity, use importunity for the raising of sinners out of that dead Lethargy, whereinto Satan, and an evill custome hath cast them.

456 Ministers should be as the Cedars of *Lybanus*, tall, and that admit not of any worms, yea, as the tree of Paradise, sweet for tast, and faire to look upon.

457 The Ministers life, is the life of his ministry, and Teachers sins, are the Teachers of sins.

458 Though soules of
I 2 men

men be light, because materiall, yet they will prove an heavy burthen to carelesse Pastors, who must answer for them.

459 As God is said to hold his peace, though hee doe speake when hee doth not punish, *Psal. 50. 21.* So hee is said to preach, though he speake not, when hee doth punish, his judgements being reall Sermons of reformation and repentance, *Micb. 6. 9.*

460 The church here is not in a state of perfection, but like the Israelites in the wilderness, the blackest night had a Pillar of fire, and the brightest day had a Pillar of cloud.

461 The more the Church is afflicted for Christ, the more she is affected to Christ.

462 Its wisdome for those that are but of the House of Commons, to grant a subsidy of fighes; for those that are but of the common Councell, to take order for a presse of prayers; for those that are but private subjects of the Kingdome of Grace, to contribute a benevolence of teares, towards the quenching of those flames, with which the Church of God is on fire.

463 As in a paire of Balances, when one scale is up, the other must needs bee

I 3

downe

downe, and when one is downe, the other is up: So if *Babell* get aloft, *Ierusalem* lyeth low: and if *Ierusalem* rise, *Babell* must fall.

463. As the Sonne of *Crasus*, that never spake before, seeing one going about to kill his Father, through vehemency of tender affection, cryed out, *O man wilt thou kill Crasus?* So when our Mother the Church is in danger, if we have beene dumbe all our life time before, yet then wee should have a mouth to open in Prayer for her.

464. The Romans lost many a Battell, and yet were conquerours in all their warres: so it is with
Gods

Gods Church, she hath and may loose many a Battell, but in the conclusion the Church shall conquer.

465 A man brought many bookes of the Sybils to a King of the Romans, and asking a great price for them, the King would not give it, then the man burnt one halfe of them, and asked double therete for the rest, the King refused again, and he did the like with halfe of those that remayned, and doubled the price againe: and then the King considering the valew of them, gave him the price he asked: so if we forbear to bid Prayers for the peace of the Church, the time

may come, that wee may
be content to bid blood;
and our whole estates, and
yet not to doe the Church
one quater so much good,
as wee may now by our
prayers.

466 As the light of the
Sunne doth by reflection
from the Moone enlighten
that part of the earth, or by
a glasse, that part of the
roome from which it selfe
is absent: so though the
Church bee here absent
from the Lord, yet his spirit
by the word doth enlighten
and governe it.

467 If the people of
God fall to remissenesse in
life, with *Exy*; and from
thence to open profanenesse,
with

with *Phineas*, then *Isabod* will follow; the glory is departed.

468 As in a structure, the stones cannot subsist in the building by any qualities, or inherent vertues of their owne, but only by the direct and perpendicular dependence, & subsistence which they have upon the foundation: so in the Church, no graces, nor inherent excellencies do hold men up; but onely the full and sole reliance, and subsistence of the soule upon Christ.

469 As God furnished *Cyrus* with treasure, for the building of the Temple: so hee furnished many of the

I 5 Hea-

Heathen with much light of knowledge, and literature for the benefit of his Church and children.

470 The commonwealth is a ring, the Church a Diamond; both well set together receive and return lustre each to other.

471 Some cut off the flesh of the churches maintenance, under a pretence to cure her of a tympany of superfluities.

472 Whosoever hath not a pearle of prejudice in the eye of his judgement, must needs confesse it to be sacriledge to take away the dowry of the church, without assuring her any jointure in lieu of it.

473 We should beseech God so to sanctifie his creatures to us, as that they may not be either theeves against him, to steale away his honour, or snares to us to entangle our soules.

474 A man can never be brought to God, till hee forsake the creature; nor can hee be brought to forsake the creature, till he see vanity in it.

475 When any creature looseth any of its native, and created vigour, its a manifest signe, that there is some secret sentence of death gnawing upon it.

476 As prieks, and quavers & rests in musick commend the cunning of the Artist

Artist, and delight the hearers, as well as more perfect notes: so the meanest of the creatures had so much goodnesse in them, as might set forth the glory of God, and minister content to the mind of man.

477 As some promises are in our hand performed already, as rewards for our service past: so others are still before our eyes to call and allure us, as the price unto which we presse.

478 Gods promises are full of consolation, as a duggie is of milke: therefore when wee faint, wee should milke out consolation out of them, which will relieve, and stay our hearts.

479. Plausible and witty evasions to avoid perjury, are but the tying of a most artificiall knot in the halter, therewith to strangle ones owne conscience.

480. An oath being the highest appeale, perjury must needs bee an hainous sinne.

481. An oath is the strongest bond of conscience: the end of partienlar strife, the souldier of publike peace, the sole assurance of amity betwixt divers nations, made here below, but enrolled in his high court, whose glorious name doth signe it.

482. A resolution is a free custody: but a vow is a kind

kind of prison, which restrained, nature hath the more desire to breake.

483 As Sampson was bound in vaine with any cords, so long as his haire grew into its full length: so in vaine doth any man bind himselfe with vowes, so long as he nourisheth his lusts within him.

484 Truth sometimes seekes corners, as fearing her Iudge: though never as suspecting her cause.

485 Truth hath alwayes a good face, though often but bad cloaths.

486 Truth is like our first Parents most beautifull when naked: it was sin that covered them, and its ignorance

rance that hides this: or if ſhee doth appeare in rayment of needle worke, its but for a more majesticke comelineſſe, nor gaudy gaineſſe.

487 As thoſe parts of the naile next to the fleſh, which at firſt are ſofter then the reſt, doe of themſelves grow into that hardneſſe, which is in the reſt: ſo the conſciences of all men have the ſeeds of that inſenſibility in them, which makes them at laſt deafe to every charme; and ſecure againſt all the thunder which is threatned againſt them.

488 Some have ſlucers in their conſciences, and can keepe them open, or ſhut

shut them up at their pleasure.

489 That is the best glaſſe that ſhewes the ſinfulleſt ſpots, the brighteſt light that ſhewes the leaſt mores: the ſinleſſe fleſh that is ſenſible of the leaſt pricking: ſo that conſcience that is ſenſible of the leaſt ſinne, or fayling, is the perfection of Chriſtianity; whereunto wee all ſhould ſtrive to attain.

490 Lay an heavy burthen upon a whole ſhoulder; and it goes away with it well enough: ſo if the ſoule and ſpirit be ſound, & God enable a man to beare it, diſeaſes, imprifonment, diſgraces, &c. are eaſily born.

491 The frame of the spirit in the voluptuous, ambitious, and riotous person, is like the lower part of the Elementary Region, full of unquietnesse; because the seat of winds, tempests, and earth-quakes: whilst the beleevers soule is like that part towards heaven, which is always peaceable, and still enjoying true rest and joy.

492 As the operation of the Sunne is strongest there, where it is not at all scene in the bowels of the earth: so the Iudgements of God doe often lycheaviest there, where they are least perceiued, *viz.* in a hard heart.

493 If a little stone falling

ling from an high place,
doth more hurt then a farre
greater that is but gently
laid on: how wofull must
their case be, who shal have
mill-stones and mountaines
throwne with Gods owne
arme from heaven upon
them?

494 As Gods wrath is
heavy, and so exceeds the
strength of nature to over-
come it: so its infinite also,
and so exeludes the hope of
nature to escape it.

495 Warnings of Gods
Iudgements are least feared
by those whom they most
concerne: and most feared
by those whom they least
concerne.

496 Men marked out by
God

God for destruction, will
runne their owne heads into
the halter.

497 As Generals, when
a generall fault is commit-
ted by their souldiers, cast
lots, and pick out two or
three, & put them to death,
that the Army may bee sa-
ved: so the Lord takes
here, and there one, and
followes them with open
and great judgements, and
lets the generality alone,
because hee would spare
man-kind.

498 Man by meanes of
propagation attaineth to a
kind of Immortality, and
eternity, and in his posteri-
ty surviveth himselfe.

499 Children of belie-
ving.

ving parents, are by vertue
of their parents coppy, and
Gods gracious entail, with-
in the compasse of his Co-
venant, *Gen. 17. 7. 10. 11.*
Act. 2. 39. Rom. 11. 16. 1 Cor.
7. 14.

500 Many make an Idoll
of their posterity, and sacri-
fice themselves unto it.

501 Hee that chooseth
rather to dye, then to deny
Christ, is once for all a Mar-
tyr, but he that chooseth to
live a wretched life, little
better (if not worse) then
death, rather then to doe
evill, is every day a Martyr,
1 Cor. 15. 31.

502 Were it the punish-
ment, not the cause that
makes martyrdome, wee
should

should bee best stored with
confessors from layles, and
martyrs from the gallows.

503 Lawyers which op-
pose and wrangle against
a good cause, or undertake
the defence of a bad, are
both equally most unwor-
thy the very morall vertue
of an honest Heathen.

504 He that brings him-
selfe into needlesse danger,
dies the Devils Martyr.

505 Marriage is rather a
fellowship of the dearest
amity, then disordered love:
and Love and Amity differ
as much as the burning sick
heat of a feaver from the
naturall kindly heat of an
healthfull body.

506 We may often see a
little

little golden glew to joyne
fast in the dearest bonds of
pearles and clay ; but noble
miseries and golden fetters,
are fit enough for such cou-
ples.

507 They never want
yeares to marry, who have
a Kingdome for their por-
tion.

508 Some, as for chil-
drens sake they marry once,
so for childrens sake they
will marry no more.

509 Man is a creature of
the kind, not of those
which love only, to flock,
and feed, and live together
as Dawes, and Staes doe:
but of those which desire
to combine and worke, and
labour also together, as
Bees

Bees, and Pismires doe.

510 The Rabbins observe, that if you take the letters of the name *Iehovah* out of *Ish*, and *Isha*, Man, and Woman, there remains nothing but *Esh*, *Esh*, fire, fire: to note that where marriage is not in the feare of God, there is nothing in it but the fire of contention.

511 Man misseth his rib, and seekes to recover it againe by marriage: and the woman would be in her old place againe, under the mans, arme or wing, from which at first she was taken.

512 Its the greatest judgement that can befall a man, to have that turned to his evill, that was at first ordained

ned for his good, to have
his table made a snare, his
bread, his bane: his raising,
his ruine: his delights, his
destruction: the wood of
his house a Gibbet to hang
him on: and his wife which
should bee the light of his
eyes, the joy of his heart,
to be a continuall eye-sore,
and a perpetuall heart-sore
unto him.

513 A good wife is to
her husband, as a Physician
to tend him in his sicknesse:
and as a Musician to cheere
him up in his heavinesse.

514 As the Trumpeters
owne voice is nothing so
loud, or strong of its selfe, as
the sound that it yeeldeth,
when it presseth through the
Trum.

Trumpet: so every action
in the family, gaires more
weight, and procures more
credit, when it passeth
through the husbands
hands, and comes from
him.

515 Man, and Wife are as
those two branches in the
Prophets hand, enclosed
in one barke, and so closing
together, that they make
but one peice, and the same
fruit comes of either, *Ezek.*
37:17.

516 He that is free from
a wife may frame his choise
to his mind: but hee that
hath chosen must frame his
mind to his choise: before
hee might conforme his

actions to his affections,
now hee must endeavour to
frame his affection accord-
ing to his action.

517 Among the Hea-
then, the gall of that sacri-
fice which was lame, and
offered at weddings, was
throwne out of doores: to
shew that married persons
should be each to other like
Doves without gall.

518 The Pythagoreans
set a note of infamy upon
the number of two, because
it was the first that durst de-
part from unity: for nothing
is so diabolical as division,
and therefore the devill a-
mong the vulgar is knowne
by his cloven foot.

519 There is a three fold
Vnity. I Of

1 Of persons in one nature.

2 Of natures in one person.

3 Of natures and persons in one quality.

In the first, is one God.
In the second, is one Christ.
In the third, is one Church.
Christ & his church being
spiritually united to make
up one mysticall body.

520 Honour is but the
raising the rate, and value
of a man, it carries nothing
of substance necessarily
along with it.

521 Great men are but
the greater Letters in the
same volume, and the poor
the smaller, though they
take up more roomes, yet

K 2

they put no more matter,
and worth into the word
which they compound.

522 Every dignity hath
some duty annexed to it,
and its no reason that they
which refuse the latter,
should expect the for-
mer; yea, the greater the
honour is, the greater is the
dishonour, if the duty bee
not done, that that honour
exacteth.

523 Rising men shall still
meet with more staires to
raise them; as those which
are falling, with stumbling
blocks to ruine them.

524 Corrivalls in honour
count themselves eclipsed
by every beame of state
which shines from their
competitour.

525 A godly fruitfull life
hath a fairer prospect to-
wards honour, then all the
advantages in the world be-
sides.

526 There is a divine and
supernaturall Nobility,
wherein God is the top of
the kin, and Religion the
root, in regard of which
all other nobility is but a
meere shadow.

527 Much hurt and mis-
chiefe is usually done,
when a wicked wit, and
wide conscience weild the
sword of authority.

528 It is so soveraigne,
that when authority coun-
termands what God hath
commanded, wee must re-
fuse the will but still reve-

K 2 nence

rence the power of a lawfull Magistrate.

529 Government is the prop and pillar of all States, and Kingdoms, the cement and soule of humane affaires : the life of society and order ; the very vitall spirits , whereby so many millions of men doe breath the life of comfort , and peace , and the whole nature of things subsist.

530 That State will never excell in vertue , in which there is an high price set upon riches.

531 The Ancients placed the Statues of their Princes by their fountaines , to shew that they were fountaines of the publike good.

532 The very circle of the crowne upon a Kings head, tels him, that his power is bounded, and that he must keepe his thoughts within compasse.

533 Regiment without Right conscience degenerateth into tyrannie, its but robbery with authority.

534 The Heathen subject serveth God for his Prince as the Christian subject serveth his Prince for God.

535 Its the subjects shoulders that supporteth Princes, as the lower stones in a wall doe those that lye aloft over them.

536 Tyrants corps have seldome any other balme as

117

K 4

their

their buriall, then their own blood.

537 The Commonwealth may grow fat, but never healthfull by feeding on the Churches goods.

538 Royall goodnesse is wont to make, or find loyall subjects of all noble spirits.

539 The freest, and greatest liberty of ingenuous subjects, speaks their Soueraigne the compleatest Monarch, ruling not onely bodies with feare; but soules with love.

540 There is a time. when publike good calling for iustice, leaves no roome, nor place for any mercy; but that only which some mis-call, Severity.

541 Subjects should bee
Adjectives, not able to
stand without (much lesse
against) their Princes, or
else they will make but bad
construction.

542 Though bookish-
nesse may unactive, yet lear-
ning doth accomplish a
Prince, & makes him sway
his Scepter the steadier.

543 Princes who make
their subjects over great,
whet a knife for their owne
throats.

544 Jealousie if it be fire
in private persons, it is wild-
fire in Princes, who seldom
rase out their names, whom
once they have written in
their black bills.

545 Princes doe not love

to see them, to whom they owe themselves, and their kingdomes, so unwelecome are those curtesies, which be above requitall.

546 Ruptures betwixt great ones, are alwayes dangerous; whose affecti-
ons perchance by the me-
diation of friends may bee brought againe to meet,
but never to unite and in-
corporate.

547 Princes, the man-
ner of whose death is pri-
vate, and obscure fame
commonly conjures againe
out of their graves, and
they walke abroad in the
tongues, and braines of
many, who affirme and be-
leeve them to be still alive.

548 Royall

548 Royall goodnesse is much more prone to smile, then frowne; yet yeelding to both in fittest seasons.

549 *Alexander Severus*, a worthy and learned Emperour, was wont to say, That hee would not feed his servants with the bowels of the Commonwealth.

550 Generally active nations are strongest abroad and weakest at home.

551 It is not the firmnesse of the stone, nor the fastnesse of the mortar, that maketh strong wals, but the integrity of the inhabitants.

552 The Genius of old Kingdomes in time groweth

eth weaker, and doth that
the last.

553 As it was a signe,
that *Sampson* meant to pull
downe the house upon the
heads of the *Philistines*,
when he pulled downe the
Pillars that bare up the
roofe : so its a shrewd signe
that God is about to ruine
a State, when he takes away
those that are the Pillars,
and props of it.

554 As hee is a strong
man, whose joynts are well
set, and knit together, not
whom nature hath spunne
out all in length, and never
thickned him : so it is the
united and well compacted
Kingdome entire in it selfe,
which is strong ; not that
which

which reacheth, and stri-
deth the farthest.

555 Its better to bee
Scripticall, then Definitive
in the causes of Gods
judgements.

556 Many men by sur-
feiting, digge their owne
graves with their teeth.

557 Many wicked men
are like Hawks of great
esteeme, whilst living, but
afterwards nothing worth:
the godly are like to tamer
foules, which are hushe
forth, and little heeded
whilst living, but after
death are brought into the
Parlour.

558 The wise man being
asked, returned this as the
most profitable observa-
tion

tion as he could make upon the sight of *Rome* flourishing, that even there also men died.

559 There stands in one end of the Library in *Dublin*, a globe of the world, and a Sceleton of a man at the other, which shews that though a man were Lord of all the world, yet hee must dye.

560 As it is not a losse, but a preferment and honour for a married woman to forsake her own kindred, and house to goe to an husband: So it is not a losse, but preferment for the soule for a time, to relinquish the body, that it may goe to Christ, who hath married

it

it to himselfe forever.

561 Good done at our end, is like a Lanthorne borne after us, which directs them that come behind, but affordeth us very little light: whereas the good done in our life time, is like a Lanthorne borne before us, that benefits both them, and us equally, imparting light to either.

562 Death is the greatest losse that can bee to the worldly man; it is the greatest game that can be to the godly man.

563 Gods children, as by death they are rid of corruption: for after death they have no need of correction.

564 Death is the best Physician to the godly, it cures them not of one disease, but of all; and of all at once: not for once only, but for ever; yea, it cures them of death it selfe.

565 A man may have a three-fold being: A being of nature: A well Being of Grace: and the best Being of Glory: our Birth gives us the first: our New-birth the second, our death the third.

566 Its no life but death that severs a man from Christ whilst he liueth: and its no death, but life that bringeth a man home to Christ when he dieth.

567 Man is nothing but foule

soule, and soile: or Breath,
and Body: a puffle of wind
the one: and a pile of dust
the other.

568 Doe not that to day
that thou mayest repent of
to morrow: yea, doe not
that to day, that it may bee
too late to repent of to
morrow.

569 Considering the
frailty of our lives, its no
marvell, that death meets
with us at length: its rather
marvell, that it misseth us
so long.

570 Wee are sure to dye,
not because we are sick, but
because wee live: for a man
may be sick, and not dye:
but what man lives, and
shall not see death.

571 Sinne and Death, are
as needle, and thread: the
one entring before, is a
meanes to draw on the o-
ther: nor would one fol-
low, if the other went not
before.

572 None come into
life, but by the petill of
death: and some are carried
from the wombe to the
Tombe: from Birth to Bu-
riall. *Mat. 10. 28*

573 As for our Lands, so
for our lives wee are but
Gods Tenants at will,

574 Mans life is as a day,
dayes are not all of one
length, neither is there lesse
variety in the length, and
size of mens lives.

575 When wee have
chil-

children at nurse or school,
when trouble or danger is
in those places where they
make their abode, wee send
for them home; that they
may be in safety: so God
calls some of his children
out of this world, thereby
taking them away from e-
vill to come, *Isa. 57. 1.*

576 When our houses
are in danger of firing wee
remove our treasure, and
jewels in the first place in-
to places of more security:
so where Gods wrath like
fire is breaking in upon a
place, he removes his chil-
dren to heaven, a place of
greater safety.

578 Death will doe that
all at once, which Grace
doth

doth now by degrees.

578 *Ambrose* at the point of death, said to his people, I have not so lived among you, that I should be ashamed longer to live with you, nor am I affraid to die, because wee have a good Master.

579 Death is the Lady, and Empresse of all the world; her treasure is without surrender: and from her sentence there is no appeale.

580 Because God defers punishing, men deferre repenting; and spend the most precious of their time and strength in sinning: and then thinke to give God the dregs, the bottome, the last sands, their dotage, which them.

themselves, and friends are weary of.

581 Gods children are never better delivered out of their troubles, then when they seeme not to be delivered at all : when they are delivered out of them by death.

582 A good mans death is like musicke, though it consist of sharpes, yet it ends in a Diapason, and with a sweet close.

583 When an ordinary man breakes ranke, and dies, there fals a vapour: but when a good man dies, ther fals a starre : when *Israel* departed from *Egypt*, they robbed the *Egyptians*; and when a good man shakes off
the

the world, hee robs the world.

584 As all the fresh Rivers run into the salt Sea, so all the honour of the world ends in baseness: all the pleasures of the world in bitterness: all the treasures of the world in emptiness: all the garments of the world in nakedness: and all the dainties, and delicates of the world in loathsomeness and rottenness.

585 The Grammarian that can decline all Nounes in every case, cannot decline death in any case.

586 When Adam and Eve became subject to death, because of their
fiane

sinne, God clothed them
with the skins of dead
beasts, to mind them of
their mortality.

587 Its hard for a man
to thinke upon long life,
and to thinke well.

588 As a Bird guideth
her flight by her taile: so
the life of man is best dire-
cted by a continuall re-
course unto the end.

589 The remembrance
of death is like a strainer,
all the thoughts, words, and
actions, which come
through it are cleansed and
purified.

590 An holy life emp-
ties it selfe into an honoura-
ble death.

591 Christians who live
dying

dying, and dye living loose nothing by death, but what may well be spared, Sinne and Sorrow.

592 Life is deaths seeds-time : death, lifes Harvest, as here we sow, so there we reape : as here wee set, so there wee gather of a blessed life, a death as blissefull.

593 Its no death but life to be joyned to Christ, as its no life, but death to bee severed from him.

594 Sicknesse puts men in mind of their sins, Conscience speaking lowdest, when men grow speechlesse.

595 Its no true life that yerldeth to death, that tendeth

deth to death, that endeth
in death. Its true life that is
eternall.

596 Life is a precious
prey where God spares it,
especially in publike cala-
mities.

597 With the Papists,
the ostentation of the pro-
perity of their estate, is the
best demonstration of the
sincerity of their Religion.

598 To inferre that
Romes faith is best for
her latitude, and extent, is
falsely to conclude the fine-
nesse of the cloath, from
the largenesse of the mea-
sure.

599 A great part of the
Popish Religion consisting
of errors, and false-hoods

L

its

its sutable that accordingly it should bee kept up, and maintained with forgeries and deceits.

600 There is such an Antipathy, betweene a Protestant, and a Papist, as is betweene the two birds in *Plutarch*, the *Siskin*, and the *Muskin*, which will fight eagerly alive, and being dead, if you mixe their blood, it will runne apart, and discociate: or like the two Poles of heaven, which stand for ever directly, and diametrically opposite.

601 Many popish miracles are starke lies, without a rag of probability to hide their shame, where the beleever is as foolish, as the
in.

inventer, impudent.

602 Pictures have beene accounted lay mens books: but now they are found to be full of errataes, and never set forth by authority from the King of heaven to bee meanes, or workers of faith.

603 The Popes converting faculty, workes strongest at the greatest distance; for the *Indians* he turnes to his religion, and the *Iewes* in *Italy* he converts to his profit.

604 The Pope perswades men they are cleansed of their sins, when they are wiped of their money by his Indulgences, he hath the conscience to buy earth

L 2 cheape,

cheape., and sell heaven deare.

605 One being accused, and cited to appeare at *Rome*, found the Popes doores shut against him, but he opened them with a golden key, and found their hands very soft towards him, whom formerly hee had greased in the fist.

606 The Pope is like that Shepherd, that knowes no other way to bring home a wandring sheepe, then by worrying him to death.

607 It hath alwayes bin the Popes custome, to make the secular power little better then an Hangman, to execute those whom hee condemnes.

608

608 The Pope will not dispenſe, that Princes ſhould hold plurality of temporall dominions in *Italy*; eſpecially hee is ſo tickliſh, hee cannot endure that the ſame Prince ſhould embrace him on both ſides.

609 Men cannot bee canonized by the Pope, without great ſums of money, whereby it ſeemes that Angels make Saints at *Rome*.

610 As Purgatory fire heats the Popes Kitchin, ſo the Holy-water fills his pot, if not paies for all his ſecond courſe.

611 The Papiſts by their Holywater pretend to waſh men from their profaneſſe, whiles they profane

L 3 them

them by their washing.

612 Covents got their best living by the dying, which made them (contrary to all others) most to worship the Sun setting.

613 Henry the eight, breaking the necks of al Abbies in *England*, scattered abroad their very bones, past possibility of all recovering them.

614 Superstition not only taints the rind, but rots the very core of many actions.

615 As its sacriledge to father Gods immediate workes on naturall causes: so its superstition to entitle naturall events to bee miraculous.

616 Its

616 Its iust with God, that those who will not have Truth their King, and willingly obey it : should have False-hood their Tyrant, to whom their judgments should be captivated, and enslaved.

617 No opinion is so monstrous, but if it have a Mother it will get a Nurse.

618 Obstinacy is that dead flesh, which makes the greene wound of an errour fester by degrees, into the old sore of an heresie.

619 In the Westerne parts formerly, heresies like an angle caught single persons: which in *Asia*, like a Dragnet, caught whole Provinces ; as alwayes errors

L 4 grow

grow the fastest in hot
braines.

621 The *Grecians* had the
Statue of Peace, with *Pluto*
the the God of riches in
her armes; and the *Romans*
with a *Cornu. copia.*

622 *Hercules* Club was
made of Olive, the Em-
bleme of Peace.

623 A cheape olive
Branch of Peace, is better
then dear Bayes of victory.

624 The *Latinos* did but
flourish, when they called
war *bellum*: as the *Grecians*
flouted; when they called
the *Furies Eumenides*.

625 Peace is better then
warre, as for other causes;
so because that in times of
peace, usually children bu-

ry

ry their parents, but in time of warre, Parents are wont to bury their children.

616 One comming to a Generall for justice: What dost thou talke to me of justice (saith he) I cannot heare the noyse of Law, and Justice for the sound of drums and Guns, *Arms silent leges.*

627 War is a Tragedy, which alwayes destroys the stage, wheron its acted.

628 In suddaine alterations it cannot be expected, that all things should be done by square, and compassse.

629 The Devill in his oracles used to earth himselfe in an Homonymy: as

L 5 a Foxe

a Foxe in the ground, if hee be stopped at one hole, hee will get out at the other.

630 Custome and long continuance in slavery, doth so harden, and brawn mens shoulders, that the yoake thereof doth not paine them.

631 Vertue will quickly wither, where it is not watered with reward.

632 Modesty, being the case of Chastity, it is to be feared, that where the case is broken, the Iewell is lost.

633 Vnto a double apprehension of justice in God, there must answer a double act of Righteousness in man, or in his surety for him: to Gods punishing justice.

Justice, a Righteousnesse
Passive, whereby a man is
rectus in curia againe, and
to Gods commanding ju-
stice, a Righteousnesse Ac-
tive, whereby hee is recon-
ciled, and made acceptable
to God againe:

634 They which are
most alone, should bee most
in the company of good
thoughts.

635 Hee that playes the
unthrif with golden occa-
sion, let him not hope for
another to play the good
husband with.

636 Passions, like heavy
bodies downe steepe hills,
move violently, being once
in motion, and know no
ground but the bottome.

635 Severity hot in the fourth degree, is little better then poyson, and becommeth cruelty it selfe.

637 Idlenesse disposeth men to all vices; as standing waters are most subject to putrefie.

6. 8. An honourable foe is better then a treacherous friend.

639 There is no end why such things should bee with danger determined, which without danger of sinne we may well be ignorant of. *August.*

640 Our quickest sight in the matter of the Trinity, is but one degree above blindnesse.

641 God useth to withdraw

draw miracles, where hee affords meanes.

642 Gray haire is the silver Crowne of age, and Glory the golden Crowne of Immortality.

643 A plentifull table to feed the body, without profitable discourse to feed the mind, is little better then a manger.

644 Wee take notice of the price of any good, *carendo magis quam fruendo.*

645 Contraries are the best Commentaries upon one another, and their mutuall opposition, the best exposition.

646 Health is most esteemed, when it brings letters of commendation from sicknesse.

646 The confolations of Christs prefence, are much enhanced by the defolations wee find in his abfence.

647 *Parisiensis* faid, that to excommunicate men for trifles, is as if a man fhould fee a fly, or a flea upon ones fore head, and fhould take a beetle, and knocke him on the head, to kill to fly.

648 The earth fince the curfe, is a fond mother to dirty weeds; a froward Stepmother to dainty flowers.

649 (Wee) is fometimes the language of humility, when a man is urged to a neceffary felfe prayfe, for therein wee diftribute the honour to many, that wee may

may not seeme to attribute too much to ourselves; then this plurall number, is a phrase of singular modesty.

650 Gods authority is sufficient security to undertake any difficulty.

651 Vaine hopes are the dreames of waking-men, as vaine dreames are all the wakings of sleeping, and carnall men, whose life is but a dreame.

652 As to bow very low backwards, argues not weaknesse: but strength and activity: so to yeeld to weak brethren (provided that it bee not so low as to sinne) shewes neither infirmity, nor pusillanimity.

653 When *Encephalus* came

came first to court, hee was like to have beene sent back, because none could backe him: *Alexander* observing the mistake, that they all came on the sunny side, and so scarred the horse with their shadow, backt him himsele on the other: so many men might bee backt for Gods use, if men did not goe on the wrong side, using meanes without discretion.

653 Its a good course of wisedome, not to aggravate, but to take things as they are; not to make them worse, but as candidly, to judge of them as the things will permit.

654 Man is a rational creature, and must be mastered

red when he goes the wrong way, by mattering his reason, which must be,

1 By strong and clear convincing.

2 Sharpe, and sweetreproving.

3 Sound, and grave instructing.

4 Seasonable, and necessary comforting.

655 The mind in a man is as a strong Fort in a Citie, which being once gained, its easie to command the whole countrey.

656 The Rabbins rule is: Cloath thy wife above thy estate, thy children according to thy estate, and thy selfe beneath thy estate.

657 In his creation wee find.

find man made after the similitude of God ; and in his restoration , wee find God made after the similitude of man: and man once againe after the similitude of God.

658 *Jonah* had beene drowned, if he had not bin devoured: the latter destruction was a deliverance from the former ; and the Ravine of the fish, a Refuge from the rage of the Sea.

659 Where the treasure is, there the heart is ; and where the heart , there the happinesse ; and where the happinesse, there the God.

660 If God favour not our attempts , neither the plotting of our heads , nor the
the

the sollicitousnesse of our hearts, nor the druggery of our hands, nor the whole concurrence of our created strength, nor any other assistances that we can procure, will be able to effect the most obvious, and feasible events.

661 What paines doe husbandmen take to keepe the earth from giving up the Ghost, in opening the veins thereof, in applying their soyl, and marle, as so many salves, and cordials, in laying of it asleep (as it were) when it lies fallow, that by any meanes they may preserve in it that life, which they see plainly approaching to its last gaspe.

662 Farre

662 Farre more precious to a man, is a chaine of Iron, that drawes him out of a pit; then a chaine of Gold, which clogs him in a prison: A key of Iron which lets him out of a Dungeon, then a barre of gold which shuts him in.

663 As all the good which Christ hath done, is ours by reason of our communion with him: so all the evill we suffer, is Christs, by reason of his compassion with us.

664 In this scribbling age, many Polemicall Pamphlets come forth, with more teeth to bite, then arguments to convince.

665 Some things are so
in.

inherently good , that though they may bee done imperfectly, yet they cannot be done profanely: as to beleeve, feare, trust in God, &c. Others so good with relation to God , that because they may bee done without relation to him , and such other conformities, as are required in them: (as to give almes, fast, pray, &c.) therefore they may cease to be good at all.

666 As the influence of the same Sunne, ripeneth both the Grape , and the Crab : and yet though the Grape hath sweetnesse from it, the Crab still retaines the sowernesse , which it hath from it selfe: so the same
spirit

spirit helps the faithfull in their holy, and the wicked in their morrall workes, which yet retaine the quality, and sowerneſſe of the ſtocke, from whence they come.

667 Naturall impotency in good can give no excuſe to wilfull neglect.

668 When an action hath evill in its ſubſtance, it is to be omitted: but when in it ſelfe, it is the matter of a precept, and hath evill only externally caſt upon it by the Agent: the action is not to be omitted, but the Agent reformed.

669 As by the Cable a man may draw his veſſell to the Anchor: ſo the ſoule

soule being fixed by the anchor of hope to Christ, doth hale, and draw it selfe nearer and nearer to him.

670 Christ without any demerit of his, suffered our punishment, that we without any merit of our own, might obtaine his grace.

672 As a Prince in his inauguration openeth prisons, and unlooseth many which were there bound to honour his solemnity: so did Christ to some of his Saints at his resurrection, and in them gave assurance to all his of their conquest over the last Enemy.

673 Those Superiours which correct, and instruct not, are like those which
snuffe

snuffe the light oft, but put
no oyle into the Lampe.

674 As it is no Councell,
but a Conventicle, where
Truth is not aimed at : so
its no society, but a conspi-
racy, wherein right is not
regarded.

675 As the property of
an ingenuous disposition in
an inferiour, to acknow-
ledge a fault sometimes,
even where there is none :
not by lying & dissembling,
but by a patient bearing,
and forbearing, being as
ready to alter what is done,
as if it had beene done o-
therwise then it ought.

676 A few gray haire
may be more worth, then
many young locks, and a
few

few gray beards doe more
then many greene heads.

677 As for our lands, so
for our lives, we are but
Gods tenants at will.

678 The most that any
know is the least of, that
they know not.

679 Its a double misery
to be miserable: and yet not
commiserated: to be in a pit-
tifull plight, and yet not to
be pittied.

700 Mans extremity is
Gods opportunity.

681 Deliverance is oft
nearest, when destruction
seemeth surest.

682 Professed hatred

take away opportunity of
revenge.

683 It is our best, and sur-
rest security, for us never to
secure.

684 In the naturall body,
paine in one member, cau-
seth paine in all the rest: but
in the spirituall body poli-
ticke, not the pain only, but
the want of paine in one
member, is a meanes of
paine to the fellow mem-
bers.

685 Some men neither
hope in God, nor fear him:
these neither regard his
wrath, nor his mercy.

Some

Some feare, but hope not,
these regard his wrath, but
not his mercy.

Some hope, but feare not,
these regard his mercy, but
not his wrath.

Some hope and feare,
and these regard both his
mercy, and his wrath. The
feare of Gods judgements
now, is the only way to pre-
vent the feeling of sin
hereafter.

686 They that turne
Schollers to their own sen-
sation, are faine to have a foole
to their Master.

687 Conscience is an
of the understanding, deli-

berating

ring about meanes to an end:
and directing to choose a
particular means that tends
to the end.

688 Kings may pardon
Traytors, but they cannot
change their hearts: but
Christ pardons none, but
hee makes them new crea-
tures.

689 Socrates knowing
that there was but one God,
said in his Apology for his
life, that if they would give
him his life, upon condi-
tion, to keepe that truth to
himselfe, and not to teach it
to others, hee would not ac-
cept life upon such a condi-
tion.

690 As the light of the
 Sunne, because its ordinary
 is not regarded, so continuall
 Sun-shine of Gods
 favour enjoyed, occasioneth
 but a common esteeme
 of it. *For as the light of the sun
 is not regarded, so the continuall
 Sun-shine of Gods favour
 is not regarded, but occasioneth
 but a common esteeme of it.*
 Gods Attributes
 and Christs Righteousnesse
 doe sufficiently, fully, and
 adequately answer all wants,
 and doubts, all objections,
 and distresses wee can have,
 and can be in.

691 A man may leave
 that estate to his children,
 which hee hath gotten by
 wisdom: but hee cannot
 leave them wisdom to
 guide that estate when they
 have it.

694 He that keeps the
right way, he goes the short-
test way to happiness.

695 As a man may shew
an object, and bring it to the
light, but he cannot make a
blind eye see it: so a man
may propound arguments,
but cannot make an unfitted
heart capable of comfort
from them.

696 He that is most fear-
full in sinne, is most bold in
all things else.

697 As Weather-cocks
and Mills, when the wind
ceaseth, or the waters faile,
stand still: so men usually
are carried to doe us good,

or

Or vill with by respects: so
that when those respects
fayle, they give over to doe
either.

698 As In warre, the
chiefe strength of the soul-
diers lieth in their Captain:
so in spirituall conflicts, all
a Christians strength is in
and from Christ.

699 No man can so see
the riches of Christ, as to
be affected with them, with-
out the helpe of the spirit.

700 Even as a good eye
is the glory of the face: so
a good intention aiming at
Gods glory, is the glory of
the action.

701 The crookednesse of our nature is such, that it feares not crosses till it feels them: nor sees mercies till they are out of sight: it being with the soule, as with the eye, that sees nothing that is not somewhat distant from it.

702 Heaven is such a place, wher there is nothing more then what should bee desired: nothing more that can be desired.

703 They that are least fearefull before danger, are most basely fearefull in danger.

704 No instrument was
ever

ever so perfectly intune, in which the next hand that touched it did not mend something: nor is there any judgement so strong, and perspicacious, from which another will not in some things find ground of variance.

705 Spirituall joy is like fire upon the Altar, it hath ever fuell to feed upon; though we doe not alwayes feare it.

706 Every of our senses in heaven shal be filled with its severall singularity, and excellency of all possible pleasure, and perfection.

709 Sathans insatiable malice is such, that he would have every sinfull thought to be a sin of *Sodomy*: every idle word, a desperate blasphemy: every angry look, a bloody murther: every frailty, a crying sin: and every default, a damnable rebellion.

710 *Adams* fall hath made mans capacity very small.

711 The Iewes who had bought Christ for thirty pence, were themselves sold thirty a penny, at the last destruction of *Ierusalem*.

712 The Iewes bought leave

leave on the tenth of *August*,
(the day on which their
City was taken) yearely to
goe into it to bewaile it :
so that they which bought
Christs blood , were after
glad to buy their own tears.

713. Active men like
Mil-stones in motion , if
they have no other grist to
grind , will set fire on one
another.

714. Though an argu-
ment fetched from successe,
is but a cypher in it selfe, yet
it encreaseth a number!,
when joyned with others.

715. Commonly , they
who vow not to goe the
high way of Gods ordinan-
ces

ces, doe haunt base, and unwarrantable by-paths.

716 Voluptuous persons make play their worke, and have their constant diet on the lawce of recreations.

717 The saddle oft times is not set on the right horse, because his back is too high to be reached, & commonly the Instruments are made skreens to save the face of the principall from scorching.

718 Favourites are usually the Bridge by which all offices must passe, and there pay to:

719 Men breed in soft
employments, are presently
foundred with hard labour.

720 Many mens gifts
prevaile more to raise them,
then their endowments.

721 Industry in action, is
as importunity in speech, by
continuall inculcation, it
forceth a yeelding beyond
the strength of reason.

722 Though devotion
be the naturall heat, yet dis-
cretion is the radicall moi-
sture of an action, keeping it
healthfull, prosperous, and
long lived.

723 Some men are given
over

over to damnable villanies,
out of the road of humane
corruption, and as far from
mans nature, as Gods law.

715 Vſually ſuſpicious
neſſe is as great an enemy
to wiſedome, as too much
credulity; it doing oft times
hurtfull wrong to friends,
as the other doth receive
wrongful hurt from diſſem-
blers.

726 The leproſie was
moſt riſe in our Saviours
time, God ſo ordering of it,
that *Judea* was ſickeſt, while
her Phifician was neareſt.

727 The Turkes, which
reape no benefit by Chriſts
death

death, receive much profit by his buriall, farming the Sepulcher for a great rent to the Friars.

728 In some mens discourses, one cannot see matter for words, as in some others, scarce words for matter.

729 A female was allowed in peace-offerings, to shew that a ready heart sets an high price with God upon a low present.

730 The preservation of wicked men, is but a reservation: as *Sodome* and her sisters, who were rescued from the foure Kings, that God

God might raine down hell
from heaven upon them.

731 Wicked men swim
merrily downe the streame
of prosperity, as the silly
fishes doe downe the River
Jordan, till they perish in the
dead sea: their merry dance
ending in a miserable down-
fall.

732 As the high heavens
may be seene through a low
lattice: so may a large heart
sometimes in a little gift.

733 Its a great slavery to
make the mind a servant un-
to the tongue: and so to tye
her up in fetters, that shee
may not walke, but by
num-

number and measure.

734 Vsuallly they know not what they say, who so speak, as that others know not what they meane.

735 Misty, and cloudy Eloquence, serves onely to shadow an ignorant mind, or an ill meaning.

736 Some men had rather doe ill, and get a pardon for it, by an apology; then to be faultlesse, and stand in need of neither,
Maluit excusare culpam, quam non committere.

737 Nothing can worke as God would have it, unlesse

lesse it be such as God made
it

741 Gods children are
sometimes too desirous to
pitty themselves, and need
no *Peter* to stirre them up to
it: the flesh of it selfe being
prone enough to draw back
and make excuses, to hinder
the power of grace from its
due operation in them.

17 JY 60

FINIS,

